

A
DIALOGVE
About
IVSTIFICATION
by Faith:

Wherein the nature and
office, the property and pow-
er of Faith is

Plainely taught, against such as
deny the certainty or parti-
cularity and powerfullnetle
of FAITH.

Especially, against a late error, deni-
ing the necessity of Faith vnto
IVSTIFICATION.

(*)

Tho. Wilson

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gate, 1610.



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INVESTIGATION

1841

By James C. ...

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TO THE RIGHT

Worshipfull Sir *Henry Plamer,*

Sr. Robert Edolphe, Sr. Char. Hales,

Sir Edward Filmer, all health

in Christ Iesus.

(* . *)



Mongst sundry vn-
fained Louers of the
truth, and welwillers
to my simple selfe, I
haue found you four
not behind any, and
before very many, whom as you doe
excell in authority, gifts and care for
your Countries good according to
your meanes, and as these bad daies
will suffer ; so yee haue beene presi-
dents and examples of reuerence and
zeale to the word of God, whereof ye

THE EPISTLE

are the constant hearers, and vpright practisers, shewing your selues enemies, as to corruptions in manners, so to errours in Doctrine, and Idolatry in Gods seruice, whereof as occasion is offered yee bewray your detestation. Now for your encouragement in euery good way (if a spurre may be added to such as run well, seeing none there is but may amend his pace, for wee are all imperfect and farre from the marke) as also for some part of recompence for your long continued and vnderferued affection of loue to me, my Ministry and labours, I haue presumed to set out vnder your names a *Dialogue* concerning that excellent and most necessary point of *Iustification*, of elect sinners by faith in Iesus Christ: wherein, together with the truth of Doctrine positiuely set downe in the first part, vnder the names of *Philoponus*, and *Philalethes*, I haue afterward confuted what the *Jewes*, zealous of the Law, ioyning

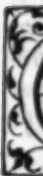
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DEDICATORIE.

Moses with *Christ*, and *Papists*, preposterous commenders of good works, ioyning them with grace in the matter of Iustification, vse to allége against *Christ* the matter or subiect of Iustification; or what late seduced spirits can say against faith the instrument of our righteousness before God, vnder the names of *Philoponos*, *Philopseudos*, and *Philantos*. Also toward the end I haue induoured to meete with the abuse of this Doctrine of free Iustification by Libertines and carnall Gospellers, which turne the grace of God into wantonnesse, and thinke they may sinne more freely the more grace doth abound, vnder the name of *Philedonos*. I doe intreat you to interpret well my purpose in this Dedication, also to accept my weake endeauours: finally so to pardon my presumption, as ye render the praise to God of all the profit that comes to you by this booke.

Yours to be commanded,
THOMAS WILSON.



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To the Christian Reader.



Entle Reader, this Dialogue something differs from others, not onely in nature of the Argument, being about that most needfull, and holy truth which is the ground of all Christians comforts, to wit, Iustification by faith in Christ, whereof I know not whether any thing hath beene written so familiarly, and plainely as this is ; also in the Number of persons who conferre, occasioned by the great differences about this point (more opposed by Satan and his instruments, then any one Diuine truth whatsoeuer, as being the very soule and life of Christianity) yea and in a third thing this Dialogue differeth from others, because the most part of it was (res

The Epistle

gesta) a thing truly done, namely so much as concerns the nature and office of faith resisted by a deceived spirit, (or rather spirits, for they were sundry) under the person of Philautus: whose shifts and evasions to the Arguments brought against him, as also the objections in favour of their execrable unheard of error, or errors rather, are here truly set downe without any falsification, and orderly without confusion, as neere as such confused stuffe could be reduced to Order. And for as much as we are all by nature prone to erre, all men hauing the seeds of Heresie, as of all other sinnes, euen from the wombe: yea and there is none which doth not embrace some one corrupt opiniõ or other, how soeuer we espie it not, seeing our iudgement is imperfect: also the loosenesse and prophanenes of our liues doth deserue that we should haue strong delusions to belecue lies in Religion, because wee doe not receiue the loue of the truth; therefore vnto the Dialogue of Iustification I haue ioined a receipt against Heresie, both to preserue Christian professors from running into it, and if any
be

to the Reader.

be ouertaken with error (as all may be)
to pull them out. Good Reader, endeavour
to profit by this booke; it hath cost the Au-
thor more then much paines, euen great
griefe and trouble of minde, as well as of
body; I would be loth euery or any godly
Minister should buy the wrestling with er-
roneous spirits at such a rate, as I haue
done.

Farewell.

Thine in the Lord,

T. W.

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A Dialogue concerning Iustification.

Philoponus : A Minister that loueth to labour in the word and doctrine.

Philalethes : A Protestant Christian, which is a louer of truth.

Philopseuder : A Church-Papist, which yet still loueth some Errours and Lies.

Philonomus : A Profelyte Iewe turned Christian, which is still in loue with Moses Law.

Philantus : A selfe willed fellow, which is in loue with his owne opinion.

Philedonos : One that loueth pleasure more then Godlines.

Philoponus.



Ell met *Philalethes*, whence doe you come?

Philalethes.

I come from a Sermon, wher I heard a comfortable point handled.

Philo-

A Dialogue

Philoponus.

I pray you what was the point ?

Philaletbes.

It was the Doctrine of Justification by faith.

Philoponus.

That was a great point indeed, of marvellous vse for edification and comfort. And now seeing we are alone, and haue a sparetime, I pray you rehearse vnto me briefly the chiefe matters of the Sermon in order, as they were deliuered: for I know you haue an exceeding good memory. First therefore, what Text did the Preacher expound ?

Philaletbes.

The Text which he expounded was the third Chapter to the Rom. from verse 24, vnto verse 29.

And are iustified freely by his grace, through the redemption that is in Christ Iesus.

25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sins that are passed, through the patience of God,

26 To shew at this time his righteousness, that hee might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the boasting ? It is excluded.

concerning Iustification. 3

cluded. By what Law? of workes? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

Philoponus.

What did the Preacher say was the scope and drift of this Text?

Philalethes.

To open and declare the Doctrine of Iustification by the severall causes of it, and especially to prove, that it is by faith, and not by workes.

Philoponus.

What did he say was the context or coherence of this Scripture with the former?

Philalethes.

He told us, that the Apostle in the former Chapters, from verse 18. of Chapter 1. unto the two and twentieth verse of chapter the third, had proved that Iustification came not by our workes, because all men were sinners, either by transgressing the Law of Moses, as the Jews, or of nature, as the Gentile; both which he convinced of sinne, by the testimony of Scripture, and by the common principles of nature, and by mens consciences: And having at the two and twentieth verse of this Chapter, propounded the Doctrine

Coherence, or Context.

of

of Justification by faith, and shewed the necessity of it, in regard that al are through guilt of sinne deprived of Gods eternall glory: Here in this Text he explaineth & establisheth this Doctrine.

Philoponus.

How did he diuide his Text?

Philalethes.

Division. Into two generall heads: First, what Justification was, or what it was to bee iustified: Secondly, what were the causes of our Justification.

2. Parts.

Philoponus.

What did he say iustification was?

Philalethes.

3. Part.

To iustifie
what it is.

He said that this word (Justify) was (verbum forensis) a borrowed word from the custome of ciuill Courts, where parties accuset, which vpon triall be found innocent, are absolved, and by the mouth of the Judge pronounced innocent: Euen so sinners which beleue in Christ, hauing his Justice and obedience imputed to them, they are absolved from the guilt of sinne, and pronounced iust by God himselfe, both in the word, and in their owne conscience. And this is their Justifying.

Philoponus.

Can you remember how he made good this

concerning Iustification. 5

this signification of the word Iustify ?

Philaltes.

Yea, by certain testimonies of Scripture, where Iustify is set against condemn. As Proverbs 17.15. He that iustificeth the wicked, and condemneth the innocent, both are abominatio to the Lord. Also Rom. 8. It is God that iustificeth, who shall condemne? But most plainely out of that place, Act. 13.39. By him euery one that beleueth is iustified from all things, from which he could not be iustified by the Law of Moses: where to bee iustified from a thing, can signify nothing else but to be freed and absolved from it, and pronounced vnguilt, as condemnation is a pronouncing of guiltines vpon conuiction of the fault; so by the Law of contraries, seeing to condemne is the pronouncing of one guilty, to Iustify (which is contrary to it) must signifie to absolve, and to pronounce one innocent and iust.

Philoponus.

VVhat did he further say of the word?

Philaltes.

That if we follow the Latine Etymologic, to iustify was to make iust, as to sanctify is to make holy, to rectify is to make right, to mollify is to make soft, to glorify

he is to make glorious. So when one is iustified being before a sinner, and vngodly, Rom. 4. 3. he is made righteous, Gal. 3. both by the imputation of an others iustice, and also at the same time by a woork of the spirit, regenerating and beginning in him true righteousness, he is sanctified. But he told vs, that howsoever following the Latine Etymology, this woord iustifie, may import, to make iust, yet in the Scripture phrase when this woord is vsed in the question of iustification of a sinner before God, there cannot one place bee found, where it is otherwise taken then to absolute and pronounce iust.

Philoponus.

Would not the Preacher tell you how the imputation of Iustice from an other could make vs iust, seeing it is likely that every man should be iust by his owne iustice, as he is wise by his owne wisdom?

Philalethes.

Yes: for he said that the iustice which made vs iust, though it were inherent and did sticke in an other, to wit, in Christ: yet being imputed to vs of God when wee beleeue, it is not our owne iustice, as be verily as if wee had wrought it so; that when the Scripture teacheth, that the
right

righteousnesse of an other, which they haue not in themselves, is imputed to belouers, it meaneth not, they no way haue this righteousnesse, for they haue and hold it by faith: but the meaning is, that they haue it not inherent in themselves, but that it is in the person of Christ, as in the onely Subject thereof.

Philoponus.
Can you call to minde, how this was declared?

Pbilalethes.

Yea, by this comparison: as the finnes of the Elect are by imputation, so made Christs finnes, as that he taking them vpon himselfe was accursed, and punished for them, no lesse then if they had been his owne: euen so the righteousnesse of Christ which hee wrought in his manhood is by imputation in such wise made ours which beloue as by the merit of it we shall be saued; no lesse, then if in our owne persons we had fulfilled the Law, which was proued by 1. Cor. 5. last verse, For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him. Also, Rom. 1. 17. 18. For by it the righteousnesse of God is reuealed, from faith to faith: as it is writ-

en, the iust shall liue by faith. For the
 wrath of God is revealed from heauen a-
 gainst all vngodlinesse, and vnrigh-
 teous-
 nesse of men, which withhold the truth
 in vnrigh-
 teousnesse.

Philoponus.

This done, what was more added?

Philalethes.

The word being thus interpreted, he
 came to define the thing it selfe, after this
 fashion, and to this purpose. Justification
 is an action of God, freely and out of his
 merce mercy, accounting to such as be-
 lieue the whole and perfect obedience of
 Christ both in doings and sufferings, by
 the merit whereof they are absolved and
 acquitted from the guilt and punishment
 of sin, and accepted as righteous vnto e-
 ternall life, to the glory of his rich grace.

Philoponus.

Euery part of this definition is to be pro-
 ued by the Text it selfe.

Philalethes.

It is so, so; it consisteth of causes which
 are distinctly laid downe in the Text, and
 therefore after the Preacher had told vs,
 that Iustification was diuided into two
 parts, Remission of sins, and Imputation
 of iustice, he came to open the causes of

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concerning Iustification. 9

Iustification, which was the second part
in the diuision of his Text.

Philo.

Rehearse now these causes, as he deliue-
red them. 2. Part.

Philal.

The principall efficient cause, hee said
was the grace of God freely giuing his
Sonne to bee bozne, and to worke our
righteousnesse in our nature, which he as-
sumed, by the doings of his life, and suffer-
ings of his death, and freely reckoning
that righteousnesse to vs, hauing by the
Gospell freely offered it vnto vs, and by
his holy spirit, or grace freely working
faith in our hearts, made vs able to appre-
hend and receiue it.

Causes of
Iusti-
fication.
Efficient
cause.

Philo.

Belike then the Preacher told you, that
the grace of God proceeded by these
degrees to the work of Iustification; first,
to purpose from euermlasting the sen-
ding of his Sonne to bee made man, to
worke righteousnesse for men, 1. *Per.* 1. 20.
Secondly, according to that purpose in
the fulnesse of time, to send his Son made
of a woman, borne vnder the Law, &c. *Gal.*
4. 4. Thirdly, to reueale his Sonne to vs,
by the preaching of the Gospell moving

vs through the spirit, to beleue in the name of his Sonne, and thereupon lastly accounting to vs the obedience of his Son for our righteousness, *Rom. 8. 29. 30.* and all this he did freely of his own good pleasure. *Ephes. 1. 6. 8.*

Phia.

You say right; For so hee deliuered it, to that effect and told vs, this proceeding of Gods grace in the matter of our Iustification was pointed at, in those words of his Text, where it is said, that God set forth his Sonne, &c. which setting forth he said might be referred both to Predestination, vpon which, as vpon the first cause dependeth the whole work of our redemption, and also to the reuelation of Christ by the Gospell, where not onely things to bee beleued concerning Christ are propounded, but moreover the spirit of Christ is given to perswade the mind to assent to the pleasant and ioyfull things there shewed; and hereupon gaue forth this double doctrine. First, that wee must not seeke the primary and chiefe cause of our Iustification in Christ touching his humanity, and as he is our mediatur, much lesse in our selues, but in God the Father even in his free loue, and free fauour. For
God

God so loued the world, &c. *Ioh. 3.* and
 here it is witten, wee are iustified by his
 grace freely giuen. Secondly that we al be
 holding to the free grace of God, so; the be-
 ginning, middle and end of our Iustifica-
 tion: whence he beat downe Predestina-
 tion vpon so seene woorks and merit by
 woorks. And after this he added, that the
 doctrine of the Gospell, neither was it any
 idle inuention of men, like to the Decretals
 of Rome, but taught and set forth of God,
 neither yet a bare exhortation of words, as
 the Law, but effectuell to moue and per-
 swade to that which was set forth in it.

Philo.

It is well remembered: Now proceed to
 the next cause, which is the materiall
 cause.

Phila.

We taught, that Christ was the matter Materiall
 of our iustification, as his Text saith, cause.
 Through the redemption in Christ Iesus
 whom he gaue, &c.

Philo.

What did he consider in Christ?

Phila.

Three things: his person, God and man in Person.
 one person: where he taught both the truth
 and the necessity of this union of two na-
 tures

Office.

Benefits.

Redemp-
tion.
what it is
to re-
deeme.

tures in one person : because vnto our Ju-
stification was requisite the holinesse and
obedience of his manhood, and the po-
wer and efficacy of the God-head. The
second, was his Office of Priest, Prophet
and King : Priest, to offer the sacrifice
that should purchase righteousnesse and
remission of sins. Prophet, to teach it to
the Church by himselfe and his Apostles.
King, to apply it by his spirit, stirring
vp that wonderfull gift of faith for the
receiuing of it. The third thing was his
benefits, comprised in these two words,
Redemption, Propitiation.

Philo.

What said he of those two words ?

Philo.

He said of them, that they were both fi-
gurative, and borrowed speeches. Re-
demption is a word borrowed from the
use of warres, where such as be taken pri-
soners are ransomed and freed by a cer-
taine price from their captivity. So the e-
lect being by Gods iust iudgement for sin,
captiues vnder Satan, held by him not on-
ly in the guilt and condemnation of sinne,
but also in the power and tyranny of sin,
are by the price of Christ himselfe ransom-
ed and freed, from that horrible curse
and

and bondage, and restoyed to a gracious and glorious libertie. *1. Tim 1.4.*

Philo.
When the word was thus interpreted, how did he proceede?

Philo.
After this sort: he proued the elect by their fall in Adam to be both the seruants of sinne and children of Gods wrath, and so to be both vnder the dominion of sinne, and condemnation of sinne. *Ephe. 2.1.2.3 Rom 6.17.* Then he shewed, that the redemption that Christ wrought for them, was the freedome both from the wrath of

God, and condemnation of sinne in this worke of Iustification: and from the tyranny and dominion of sinne in their sanctification: which benefits, though they be seuerall, yet they are both at one time given the elect, the one being a necessary, and vnseparable effect of the other. This he thus declared, that when God hath accepted the perfect obedience of his sonne both active in doing, and passive in suffering, as a satisfaction to his iustice for sinne, so as his wrath being appeased the guilt and punishment of sinne is remoued, and we not only haue escaped hell by his suffering punishment, but haue found an

*Redemp-
tio wher-
in it con-
sisteth.*

entrance into heauen by his absolute obedience, that thenceforth Satan can no longer keep the sinner in the tyranny & power of sin; no more then a cruell Creditor can hold one in prison that hath paid his whole debt. Also where Christ doth giue vnto any his obedience and sufferings for remission of sinne and righteousness, there he giues his spirit for the mortification of sinne, and lining to God in newnesse of life, which was proued by the whole sixte Chapter of the Epist. to the Romans, and i. Cor. 6. Rom. 8.

Philo.

You haue told me the same of that, which he taught of the word *Redemption*. Let me heare somewhat of the word, *Propitiation*.

Phila.

Propitiation.

Yet I had almost forgot to tell you, that after he had expounded the word, and laid forth the thing it selfe, shewing what our redemption was; he put the redeemed in mind of the great and dangerous slavery of sinne, being a spirituall slavery and tending to eternal wo. Secondly, of the exceeding love of Christ their redeemer, laying down such a price for them, as himselfe, his whole manhood, to free them from such a wofull estate. Lastly, of the love and thanks

thankfulness that they did owe, and must endeavour to returne in word and deed to such a most loving Redemer. After this, he said, that in calling Christ our Attone-ment or Propitiation he did allude and therein had respect vnto the propitiatory mercy seate in the Law.

Philo.

He would then teach you wherefore the Apostle compared Christ to the Propitiatory or Mercy seat.

Philo.

Yea, hee did so, and also why Christ and he alone is our attone-ment with his Father.

Philo.

Let vs heare it.

Philo.

For the former, he said that the Propitiatory was a figure of Christ in three things: first, as out of the mercy seat God gave his Oracles to the people (see Exod. 30.) so to vs by his sonne Christ Iesus hath he revealed the Oracles of his will, touching our duty and saluation, as Iohn saith, Christ hath declared him to vs, whom neuer man saw. And this is my beloued son, heare him, *Mat. 17.* Secondly, God was said to rest or dwell at the Propitiatory

tiatory, betwene the Cherubins hee had as it were his residence ; so in Christ the whole fulnesse of the God-head dwelleth bodily, Col. 2.9. Thirdly, at the Propitiatory God was made favourable to his people, by the blood which the high Priest sprinkled, which was also a type of Christ by whom God alwaies is pacified and reconciled to us, peace being made by that blood of his Crosse, Col. 1.18.

Philo.

This should seeme to be the cause, why he mentioneth the blood of Christ in this Text : [*Through faith in his blood.*]

Philo.

True, not onely to teach whereunto faith leaneth and looketh ; namely, to Christs death and bloodshed, as to his proper object ; but to signifie that Christ is that true high Priest, who by his owne blood once entered into the holy place, to make perfect for ever those which are sanctified by him, Heb. 10. where he puts vs in mind of the terrible iustice and wrath of God conceived against sinne and sinners, in that he could not be pacified but by the heart blood of his onely begotten Sonne: which serueth for the humbling of vs deeply, whose sinnes were the true cause

of such his death, as it made greatly also
for our comfort, that such an vnualuable
price was laid downe for sinners; for hee
said that this was more, & of more worth,
then if all Angels, and men had bene sa-
crificed, because of the infinite dignity of
his person.

Philo.

Now let vs heare the latter thing, where-
fore Christ, and Christ alone is our Propi-
atory or attonement.

Phila.

Because hee alone is a man free from
sinne, that he might be a spotlesse sacrifice.
Secondly, he is so man, as he is God also,
that hee might be a meritorious sacrifice.
Thirdly, he alone is the person, appointed
of his Father to be the reconciler of man-
kinde, as it is written, Ion. 6. him hath
God the Father sealed, that he might be a
full acceptable sacrifice.

1. cor. 5.
Rom. 1. 4.
last.

Ion. 6.

Philo.

I thanke you for this relation. Shall wee
heare now what was spoken of the instru-
mentall cause of our Iustification?

Phila.

Yea, if you suffer me to admonish you of
two things which he spake befoze he came
to the instrument. First, that Christ in
his

Instru-
mentall
cause.

his life and death, in his whole conuerſation and paſſion was a Redeemer and Reconciler by merit. And in his reſurrection, aſcenſion and ſitting at the right hand of God his Father he became a redeemer by efficacy. The other thing was, that whatſoeuer men bring of their owne towards the pacifying and reconciling God to vs, whether it be works of nature, or of grace, or degrees and orders of life, or ſuffering of paine, it is to be reſuſed as an accuſed additament of mans braines, which voibeth all the effects of Chriſts death and ſuffering, as the Apoſtle plainly teacheth and fully, Gal. 2. 3. 4.

Philo.

It is now time yee declare the ſubſtance of that which was ſpoken touching the inſtrumentall cauſe of our Iuſtification.

Phila.

In what
ſenſe
faith doth
iuſtifie.

He did inſiſt much vpon this, to declare and proue that faith is the onely inſtrument of the ſoule by which wee obtaine Chriſt and his righteousneſſe, which doth not at all profit vs untill we doe beleeue; thus he expounded his Text (by Faith in his blood) and all thoſe texts of Scripture, where we are ſaid to be iuſtified by faith, and where the righteousneſſe of Chriſt is called

called the righteousness of Faith: he said the meaning was, that faith is the instrument of our righteousness, and that Christ and his blood doth iustifie vs being apprehended by this instrument: And this exposition hee proued by comparing other texts of Scripture, As where it is written, that we receiue or lay hold on Christ by faith, *Iob. 1. 12.* And that we seeke and attaine righteousness by faith *Rom. 10.* And that we are made righteous by faith, *Gal. 3. 24.* And receiue the promise of the Spirit by faith, *Gal. 3.* Which being written of faith, and not of hope or loue, or any other grace, doth proue it to be the onely instrument of our righteousness: & this thing he taught very distinctly y^e faith as it is a gift, quality infused, or wo^rke of the spirit, is no part of our righteousness wherby we stand iust befo^re God, neither doth merit any thing fo^r vs of God, but that it was only y^e perfect obedience of Christ in his doings and sufferings that merited fo^r vs, that we should be accepted fo^r righteous befo^re the tribunall Seat of his Father, Faith seruing onely as a spirituall Organ and instrument to receiue or lay hold on that righteousness of Christ and to appropriate it vnto vs. Haui^{ng} thus proued and

and explained it vnto vs. how faith doth
 Justifie. In the next place he taught:
 First, what faith it is that iustifieth. Se-
 condly, and shewed many reasons to prove
 that without that faith we are not iustifi-
 ed. And thirdly, withall that iustification
 by faith without works, is the onely true
 Justification.

Philo.

I long to heare you how hee dealt in
 these points.

Phila.

What
 faith it is
 that iusti-
 fieth.

That you shall heare, as well as my me-
 moirie will record. He sayed there were 4.
 kinds of faith mentioned in the Scripture:
 one historicall or dogmaticall, which is a
 bare knowledge of the history and letter
 of the Scripture: with this faith the Di-
 uels are said to beleeue, *1. am. 2. 19.* And
 the Iewes, *Iob. 2. 23.* The second was a
 miraculous faith, or a faith of miracles,
 which is a beliefe that by the power of
 God strange wonders may be done: this
 faith is spoken of, *1. Cor. 13. 2.* If I had
 all faith, so as I could remoue Mountaines
 &c. The third, is called a temporary faith,
 spoken of in *Mat. 13.* Such as beleeue for a
 season, and receive the word with ioy, but
 in time of temptation goe away. These
 three

1

2

3

thye did all meete in Iudas and sundry o-
thers. The last is a true and lively faith,
even a firme assent to Gods promise of re-
mission of sinnes and righteousnesse by
Christ, with particular application thereof
onto our selues, by which faith being in-
crasssed into Christ, and made one with
him, we are also partakers of his righte-
ousnesse vnto life sternall, whereof it is
called iustifying faith, as iustification is
called, Iustification of life, Rom. 5. We
aid this Text ment such a Faith, and this
was the Faith commended throughout
his Epistle to the Romans.

Philo. What did he further teach of this truly
iustifying faith?

That it hath two parts: Knowledge of
the things to be beleueed, wee know and
beleuee, *Iob. 6. 62.* Hence it is that know-
ledge is so often vsed for Faith, as *Iob. 17.*
3. / Iai. 43. 11. 1. Iob. 2. 4. 5. The second part
is application of these things which wee
know, to our selues.

Philo. How did he proue, that there must be
applicaton in a liuelic faith?

Phila.

Too parts
of iustify-
ing faith.

Phila.

It is the
nature of
true faith
to applie.

Sound waies: first, by the commande-
ment, bidding vs to beleue in the name
of Christ, 1. Ioh. 3. 23. which cannot bee
ment of knowing and beleueing him in
generall, to be the Christ and Saviour,
because there is a promise of eternall life
made to such as beleue in Christ, Ioh. 6.
47. Now if to beleue in Christ were no-
thing else, but in generall to beleue Iesus
to be the Christ and Saviour; all that so
beleue should haue eternall life, even the
Diuels themselves and wicked men (for
they doe beleue and confesse) which being
otherwise, it followeth that to beleue in
Christ, or in the name of Christ, is not
onely in generall to beleue him to bee the
Saviour, but with particular application
to our selues, that he is our saviour. Here
the Preacher said, that thus much knew
P. Lombard the Master of the Sentences,
though a popish writer, *Lib. 3. Sent. di-
stinct. 23. Multum interest virum quis cre-
dat Christum vel in Christum, &c.* that is to
say, There is great difference betweene
thesetwo, whether one beleue Christ or
in Christ: for Iesus to be Christ, the Di-
uels haue beleueed, but they beleueed not
in Christ. For it is one thing to beleue in
God,

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God, another thing to belecue God, and
a third thing to belecue God to be. To be-
leue God, it is to credit those things to be
true which God speaketh; which euen
wicked men doe. To beleue God to be,
is to be perswaded that he is, and that hee
is God only; which also wicked men doe.
To beleue in God, it is by beleueing to
goe vnto God, and to cleaue to God; by
this faith the wicked man is iustified. Se-
condly, he proued it by the nature of faith,
which hath the nature of an hand, or an
eye, whose propertie is to apprehend and
draw things without vs vnto our selues;
such is the nature of this spirituall hand
and eye of faith, to attracte Christ to it
selfe by application. And that this special
application, is of the nature of faith, hee
proued first out of Ioh. 6. 53. where to eat
and drinke Christ, is put for to beleue in
Christ. For so not onely August: Tract.
25. in Ioan. expoundeth it, but also some
of the Papists themselves acknowledge
it: Rhemists on ver. 32. of that chapter.
And Iansen. Ioh. 6. 53. *Manducare se, acci-
pit pro credere in se. Tho. 3. part. summa. q.
65. art. 4. resp. ad 2.* To eate him, he taketh
it to be al one with this, to beleue in him.
Now then as in eating and drinking, there
is a *consensus* *et* *unio* must

must be a particular applying of the bodily nourishment to the mouth, and so to the stomacke: in like manner also, in the spirituall eating and drinking of Christ by faith, there must bee a spirituall application of him, that so he may become to vs the swete of our soules. So Iansenius ibidem, p. 470. *Sicuti apertissimo tropo se panem vocauit, ita apertissime credere in se, &c.* As by a most fit trope he hath called himselfe bread, so most fitly hee hath called the eating of him, a beleeuing in him: for by our faith this bread is not simply taken, but as it were after a sort chewed with teeth, whiles wee thorowly ponder and waigh what and what manner a meate it is; and it is also broken as ye would say, and cast into the stomach or bowels of our soule, by a certaine delight of spirituall taste; and is also so incorporated into vs, as that by Faith in a secret maner, he is v-nited to vs, dwelling in our hearts, and quickening them by his presence. Secondly, againe it may bee proued to bee of the nature of faith, by that speech of our Saviour Ch. vnto Thomas, who whē he had put his finger into y^e side of Christ saying, my Lord and my God. To this speech Christ replieth thus, Thou hast seene and beleued:

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Paul:
Chri

belieued: whence it is eident, that a particular application is of the nature of this true iustifying faith. For to bee assured that Christ is our Lord and God, is here called a believing. And this some of the sounder sort of popish writers do acknowledge with vs. For it writeth thus of this place of Iohn. *Nō satis est credere quod dominus et Deus sit, nisi credas quod dominus tuus & deus tuus sit.* It is not sufficient to beleeue (of Christ) that he is Lord and God, vnlesse thou shalt beleeue that hee is thy Lord & thy GOD. Iansenius one of their own Bishops in his harm. on Ioh. 6. 47. *verum est fidem in Christum non saluare, nisi eam qua includit etiam fiduciam in Christum.* It is true that no faith in Christ doth saue, save that which includeth confidence in Christ.

3 Thirdly, by example of Saints in Scripture, who by their faith did apply the promises of saluation to themselves: as Dauid, God is my Rocke, he is my God, Psal. 18. and 43. my strength and my Redeemer. Psal. 19. Also the virgin Mary, my soule reioiceth in God my Saviour, Luke 1. 47. Thomas: my Lord my God, Iohn 21. Paul: I thanke my God, Rom. 1. Againe, Christ loued me, and died for me, Gal. 2.

Hereunto belongs that testimony of Lu-
 ther: *Haec voces, qui dilexit me, &c.* These
 words (who loued me and died for me) are
 most full of faith: that giuing of the Son
 of GOD to death, I apply to my self; and
 this application is the true force of faith.
 Therefore read with a great Emphasis and
 significant force, these speeches (me, and
 for me) and accustom thy selfe to be able
 to conceiue and apply to thy selfe that
 same (me) To the same purpose hee saith
 in an other place: *Disput. in verb. Pauli,*
Rom. 3. 28. disput. 1. qua est de fide, 10. 1. ope-
rum fol. 386. Vera &c. True faith it saith, I
 beleue the Sonne of GOD to be dead,
 and risen from death, and all this for mee
 and for my sinnes: and hereof I am cer-
 taine. Example hereof Saint Paul per-
 formes in his own person, saying: Gal 2.
 Who loued me, and gaue himself for me.
 That (for me) if it be beleueed, it maketh
 it to bee a true faith, and seuereth the
 same from all other faith. Upon these
 practises of certaine particular persons,
 hee added certaine sayings of the Fa-
 thers, to shew their consent with him, as
 that of Cyril on Ioh. 21. It is manifest,
 because no otherwise then Thomas con-
 fessed, my God my Lord, God will haue
 vs also to confesse him. Chrysostome

upon the Rom. Wee said not to GOD,
but to my God, even as the Prophets also
doe, making him which is common, pe-
culiar to themselves. Hierom. He which
is God of all, is mine in speciall.

4 His fourth proove was from particu-
lar persons, rebuked for their infidelitie,
whereof the Scripture affordeth store.
Firstly, where God offereth mercy in par-
ticular, there must be a particular faith, to
receiue and apply this mercy: but God of-
fereth mercy to euery one particularly in
the Sacrament, where by Gods Dis-
dinance, the Minister in the steade of God
himself, doth offer Christ with al his bene-
fits to euery one in particular: therefore
there is required in vs such a faith, where-
by wee may particularly receiue Christ,
and apply him with all his benefits, vnto
our owne soules.

5 Lastly he said, that in all faith there
was a Syllogisme made, where of the Pri-
mo: or assumption, is with application:
He that beleeueth shall be saued: Hee that
mourneth shall be comforted: The heauy
laden shall bee eased: The hungry and
thirstie shall bee satisfied. But I mourne,
am heauy laden &c. Therefore I shalbe
comforted, eased, &c.

Philo.

It commend you for remembering these things so distinctly: you can tell vs what followed,

Phila.

ACTIONS
of the
soule, ne-
cessary to
applica-
tion of
faith.

Hea very perfectly: first, he hauing pro-
ued that iustifying faith, is with applica-
on, then he admonished vs of certaine ac-
tions of the soule, necessarie to this ap-
plication, which were 5. in number: first
approbation of the things beleued, iud-
ging all things losse and dung in compa-
rison of them, Phil. 3. Secondly, expeti-
tion, in an earnest desire of these things,
such as Sampson had, when he cried, giue
me drinke or I die, Iudges 15. 18. Third-
ly, apprehension or a fast laying hold on
Christ: as the lame in the Acts, chap. 3,
held Peter and Iohn so fast, as hee would
not let them goe. Fourthly, oblectation,
delighting our selues in Christ, as in our
treasure. Fifthly, expectation or looking
certainely to enioy the thing wee beleue,
concerning Christ, and free saluation by
him.

Philo.

What spake hee of the degrees of this
liuely faith?

Phila.

This

This also he somewhat touched, telling vs ^{Degrees} that there were two degrees of it. The first ^{of faith.} degree is, that which the Scripture calleth a little faith, Mar. 6. 30. When there is wrought in vs a certaine, but weake assurance, that the promise of God belongeth to vs: this he compared to a childes hand, because it is weake, and full of doubts. The second is a strong assurance, when the heart is fully perswaded of the promises, that they appertain to vs. This he likened to a strong hand of a man, which holdeth things very firmly: and such a faith he said was in Abraham, Rom. 4. & in Paul, Rom. 8. Shutting vp this matter with this assertion, that the lively faith in the weakest and least degree, bee it but an unfained and earnest desire of an humbled heart to beleue, and to enjoy Christ, and remission of sinnes by him; it is sufficient to the apprehending of Christ vnto iustification and saluation, which rather consisteth in Christ his comprehending of vs, then in our apprehending of him. Phil. 3. Euen as a weake and feeble hand holdeth a Jewell, as well, though not so steadily and firmly, as a strong hand: And a soze and dimme eye might as well looke vpon the bryzen Serpent in the wil-

decresse, as a healthfull and perfect ele.
This the Preacher saith. hee added for the
comfort of such Christians as were temp-
ted about the measure of their faith; whom
hee seriously exhorted to take comfort for
the trueth of their faith, and so to thanke
God. for that measure they had already,
as to strive by all meanes to increase it.
Lord increase our faith: Luke 17.

Philo.

Now let mee be bold to aske you what
reasons he gaue, why an elect Sinner can-
not be iustified by Christ, without this
true and lively Faith.

Herein I can satisfie your request: for
I did well obserue them, and kept them
in good remembrance. The first was this:
We must be one with Christ himselfe, or
euer we can either haue his righteousness,
or any other benefit of his. For the per-
son of Christ, and benefits inseparably go
together. Hee that eateth my flesh shall
liue by me. Ioh. 6. And the branch is first
one with the Vine, that it may partake in the
life, & iuice of the Vine. Christ is the Vine,
we are the Branches, Ioh. 15. 1. Now it is
certaine we are not one with Christ, vntil
we haue faith, by which it is, that he dwel-
leth in our hearts. Ephe. 3. Therefore
with

Why we
are not
Iustified
without
Faith.

I

without faith in Christ we haue not righteousness, or any other benefit of his.

His second reason was this, that if we be iustified without faith, then we please God without faith; for iustified persons please God. Rom. 7. But it is impossible to please GOD, without faith, Heb. 11. 5. Therefore we haue no Iustification without faith.

His third reason was this: Forgiveness of sinnes is one part of our Iustification: Rom. 4. 4. where righteousness is placed in forgiveness of sinne, by the testimonie of Scripture, Psal. 32. Now most certaine it is, that we haue not our sinnes forgiven vs, untill wee beleue the promises. Unto this, all the Scriptures beare witness, that whosoever beleueneth in Christ, shall haue remission of sinnes: therefore no righteousness without faith.

The fourth reason was this: If wee cannot live to God without faith, neither can wee be righteous without faith: For perfect iustice and life are necessarily knit together, as the cause, and the effect. But wee liue a spirituall life to God, onely by faith. Galat. 3. 12. The iust shall live by faith, and Gal. 2. 20 In that I live, it is by faith in the Sonne of God: therefore only by

by faith we are iustified : The argument is proued out of the Rom. 1. 17. Where the Apostle reasoneth in the very same manner, We are iustified by Faith, because by Faith we liue.

This fifth reason was this, that seeing the elect are at one time iustified and sanctified, and wee cannot haue sanctification vntill we beleene (for by faith the heart is purified, Acts 15.) therefore wee are not iustified befoze we haue faith. Whereupon, thus hee reasoned, that as the Israelites being stung by fiery serpents in the wilderness, recovered not health, vntil they looked vp to the brazen Serpent : So sinners being spiritually stung to death, by that olde serpent the diuell, recover not righteousness and life, without beleeuing in Christ crucified, Ioh. 3.

Finally, he taught that Christ was the bread of life, the physicke and salue of our dead, sicke and wounded soules; the white robe to cover our filthy nakednes, an vnspokeable gift to enrich his people. Wherefoze as we doe not eate without a mouth, nor take a gift without an hand, nor haue any helpe by physicke without application of it, or benefit of apparell, except wee put it on : So neither had wee any part in Christ

Christ and his benefits without beliefe, which is the mouth, and hand of the Soule.

Phila.

It remaineth now, that ye rehearse the proofes which he brought to demonstrate the other point ye spake of: Namely, that the iustification which is by faith alone without workes, is the true Iustification that the Scripture teacheth, and vvhich shall stand the Sinner in stead in this life, and at that great & glorious day of Christ his appearing.

Phila.

This will I doe, if first I tell you. that he did admonish vs, that howsoever the word (alone or only) were not expessed in any text of Paul: yet there were wordes equiualent, which did import so much: For when he writeth that we are iustified by faith, and generally denieth this by to workes, auouching that wee are iustified without the lawe, without the workes of the lawe, not by workes: it is as much, as if it had bin written, by faith onely. If a man shall say that hee did see with his eie, and did not see with his other members, is it not all one, as if he said he did see with his eie alone? Or if one should say

Iustification by faith alone the onely true Iustification.

Rom 1.

Ambrs.

saith, All

that are

Iustified

that

are freely

justified
by faith
onely.

In 3. ad Rō.

Chrysost.

God hath

justified

vs, using

thereto

no works,

but requi-

ring faith

onely.

Greg. Naz.

orat. 12.

To be-

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is our iu-

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Only faith

in Christi

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Aug. in

Psal. 88

Cyp. Faith

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leth, and

so much

as we be-

leeue, so

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obtaine.

Hilarie.

Faith on-

ly justifies.

34

A Dialogue

that the King doth ratifie Acts of Parlia-

ment, and not the Subject; or without

the Subject, this in common vnderstan-

ding is, as one should say, the King a-

lone. We brought in a like example euen of

our Saviour Christ, who finding it writ-

ten, Deut. 6. Thou shalt serue the Lord

thy God, and feare him: And afterwards,

Thou shalt not serue strange gods: Here-

upon Mat. chap. 4. is bold when he cited

the former text against Sathan, to alledge

it thus: Thou shalt serue the Lord thy

God onely: which word (onely) he found

not in Moses, but yet finding so much in

sense, hee added nothing by putting it in.

So wee in vsing this word (onely) when

we speake of iustification by faith, doe no

iniury to the word of G D D, because in

sense it is found in the word, though not

in so many syllables.

Now to your demand, to proue to vs

that this Iustification by faith alone, was

the true Iustification; the preacher gathe-

red reasons here and there, out of the A-

postle himselfe:

First, that must needs be the true way

of Iustification; whereby all glory is ta-

ken from our selues, and giuen to God:

the reason of this is, because in the worke

of

concerning Iustification.

35 Aug.

of iustifying sinners, the thing that God chiefly aimed at was his owne glory, the praise of his glorious grace, Ephes. 1. 4. good Euen to declare his righteousness, as it is said in our text. And in Iohn our Savi- our giueth this, as the touchstone where by to try his doctrine, that it was good, because that in it hee sought the glory of his father. Now the Apostle affirmeth of Iustification by faith, that it taketh away from vs, all matter of reioicing and boasting: whereas, if it were by workes, wee might glory, that we had done something whereby to purchase our owne saluation: But now in renouncing all our owne worthinesse, and relying by faith for righteousness, vpon the mere grace of God and merits of Christ his sonne, wee take away all matter of reioicing from our selues: therefore this iustification by faith alone, is the onely true iustifying before God. And here the Preacher told vs what the Papists usually reply to this our argument. Namely, the Apostle in the place before named, excludeth not all boasting, but onely that which comes from workes done by our owne naturall strength of Free-will: whereby wee might glory in our selues, and not in the Lord. But hee

in Plai 67. Wichou al merits of good works, the vngodly man is iustified by the faith of Iesus Christ. Againe. Wo to the most commendable life of men, if it be iudged without mercy. Againe: We collect (saith he) out of many testimonies, that a man is not iustified by the precepts of a good life, but by the faith of Iesus Christ. De spu. & lib. that cap 13.

that glozieth in workes done of faith (which are workes of grace) both glory in the Lord) from whom hee acknowledgeth all his good workes to come) and not in himselfe, and such boasting is not excluded. *Sic Bellarmin. lib. 1. de iustificat. cap. 19.* To which the Preacher answered:

1 First, that thus the proud Pharisee might also be excused, Luke 18. Who exalting himselfe, & boasting of his good workes, acknowledged all to come from God. O God (saith he) I thanke thee, I am not as other men, &c. yet I thinke no papist will deny, but that he boasted in himselfe, and so much our Saviour intimateth, ver. 14.

2 Secondly, the Pelagians, who ascribed the beginning of faith, and the doing of good workes, to the strength of naturall free-will, being vjged, that so they obscured Gods grace, and gaue occasion to vs to boast in our selues; answered in like manner, that they detracted nothing from Gods grace, nor glozied in themselves: because they acknowledged their naturall abilitie of free-will to come from the mere gift of God: and therefore their reioicing was in the Lord, to whose gift they ascribed the naturall power of free-will.

Thirdly,

Thirdly, how could it truly be said by the Apostle, that all boasting is excluded by the lawe of faith, if wee may boast of such woꝝkes as come from faith, and which wee doe by Gods grace, when we are beleeuers? For then it seemeth, that faith bringeth with it cause of boasting: namely those good woꝝkes that follow faith: So that by this doctrine of the papists, boasting is not shut out, but rather brought in, by the law of faith.

Fourthly, hee said that iustification by faith, absolutely excludeth all boasting, because it teacheth to seeke the righteousness wherby we are iust in Gods sight, out of our selues; but Iustification by woꝝkes of grace, leaueth to vs some matter of boasting: because it teacheth to seeke that righteousness in our selues, which though it be wrought in vs by the Spirit of God; yet not without the concurrence of our own free-will (as the papists teach) which according to their doctrine, so receiveth grace to do good woꝝkes, as that it is also in our power to refuse the same. *Concil. Trid. Sess. 6. ca. 5. Tangente deo cor hominis per Sp. S. illuminationem neque homo ipse nihil omnino agit, inspirationem illam recipiens, quippe qui illam & abicere potest, &c.* **W**ho
saith

seeth not here that according to their old doctrine, hee that doth good woꝝkes euen of grace, may gloꝝy of the goodnes of his owne free-will, in that hee yeeldeth to the motion of Gods Spirit, and refuseth not the grace, inabling vs to doe good woꝝkes, when it is offered. Which being so, it followeth, that the doctrine of Justification by faith doth onely exclude boasting, and that iustification by any woꝝkes whatsoeuer, leaueth in vs matter of boasting: and therefore, it is not the true doctrine of iustification.

2 Secondly, that must needs be the true Justification, which bringeth forth his true and proper effects: Peace with God, accessse into his fauour, standing and perseuerance in grace, hope of gloꝝy, ioy in this hope, ioy in tribulation, patience, &c. But these effects doe follow Justification by faith, as it appeareth, Rom. 5. 1. 2. 3. And these effects cannot bee ascribed to good woꝝkes; the very best whereof being sinfull and imperfect, are so far from causing peace with God, or accessse into his fauour, that on the contrary if wee should thinke, that God would examine them in iustice, there would follow terror of conscience, and flying from his presence:

Therefore

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Therefore seeing these effects follow Iustification by faith, and not by woꝝkes: it followeth that the doctrine of Iustification by faith, is the true doctrine of Iustification.

Thirdly, as Abraham was iustified, so are all the elect iustified; so it is laid down as the paterne of their Iustification, Rom. 4. &c. Now it is expꝛessely said of Abraham, that hee was iustified not by his woꝝkes, whereof hee had moꝛe, and some very excellent, but by beleeuing the promise: therefore likewise all Abrahams children are to be iustified by faith, without woꝝkes.

Lastly, he said that the promise of righteousness and life, was made in the Gospel, on condition of beleeuing, and not upon condition of woꝝking: therefore righteousness came not by woꝝkes, which none could bring in perfection, but through faith alone.

Philo.

Doc ye remember any thing obserued in this discourse?

Phila.

Yea, amongst other things, first he obserued the wonderfull goodnes of God, in appointing such an easie and possible way,

D

103

so; our Justification; whereas hee might
hane made the way to Justification, vnac-
cessible, by requiring either perfect obe-
dience, or perfect faith.

Philop.

Why, it is as hard and vnpossible for vs
to beleue, as it is to fulfill the lawe, in all
the workes of it.

Phila.

True, so hee said. Naturally we are as
unable, and vnapt by any power in our
selues to beleue, as to fulfill the law: yet
this hee willed vs to consider, that to be-
leue and giue credit to a iust word, is not
a thing so difficult in the nature of the
thing, as to doe a great deale of worke.
If the King should promise to any Sub-
iect, to conferre and bestow vpon him,
much dignity and living, on this only con-
dition, so he would beleene his word and
promise, this is nothing so much, as if he
should say, conquer mee such a Country,
and I will promote and enrich thee.

Againe, whereas the fulfilling of the
Law, is meerely vnpossible to our nature,
corrupt by sinne, so as grace could ne-
uer effect this in our nature, remaining in
the state of vnperfect regeneration, as ap-
peareth

peareth in this, that there was neuer more
man since Adam, that by grace was so
farre holpen, as to keepe the Law perfect-
ly, yet it is possible to grace, even in this
estate, to make our nature capable of faith,
as appeared in 1000. beleuers which be-
lieued truely; and this is sufficient.

Wee further obserued, that there is no
blessing to the blessing of a beleuing heart,
affirming out of one of the fathers, that
the virgin Mary was more blessed in re-
ceiuing Christ into her heart by faith;
then by conceiuing his flesh in her womb.
Whereupon, wee stirred by those which
had receiued this Blessing to great thank-
fulnesse, and others neuer to bee at rest
till they had it, giuing them'selues care-
fully to the vse of all good meanes for that
purpose.

Philop.

What remaineth yet more?

Phila.

After this wee spake of the finall cause
of our Iustification; which hee said from
the Apostle, was the praise of Gods right-
eousnesse, or the manifestation of his pa-
tience, and righteousness, to the glory of
his Name.

Philop.

D 2

What

Philop.

What did he say was meant by the righteousness of God?

Phila.

First his fidelitie in sending his Son, according to his promise, to worke our Righteousnesse. Secondly, the Justice of God, inflicting the whole punishment of our sinnes, vpon the person of his Sonne. Thirdly, the mercy of God in smiting his onely Sonne, that hee might spare vs: receiuing the payment of that debt of Sinne, from our surety, and passing by vs, who were the principall debtors.

Philo.

Did hee from hence giue any Instruction?

Phila.

Hee did, and it was this: that seeing the marke whereat God himselfe apmed, in the iustifying of sinners by his Sonne, was his owne glory, euen to declare and shew himselfe to bee most true, iust. and mercifull: therefore after his example we ought to aime at the same marke, both in duties of our calling, and in seeking our saluation: Let all things bee done to the glory of God. 1. Cor. 10. This hee said was the very essence of a true Christian, the life and soule of all profession: so
want

Want whereof, all our woꝝkes were coꝝ-
rupted. After this he spake of other points,
as his text gaue him occasion. And name-
ly of the patience of God towards sinners,
of the true vse and bounds of the law, and
of the nature and vse of good woꝝkes. Al-
so of certainty of our Iustification, and
saluation by faith.

Philop.

Yea, but for this time you may spare
your further labour, for I haue alreadie
much troubled you. And mee thinks I see
certaine men come towards vs. VVhere-
fore wee will here breake off.

Phila.

Agreed: Yet let me tell you, that these
men, which come vnto vs, were all pre-
sent at the Sermon, as well as my selfe.

Philop.

Good time: wee shall vnderstand of
them their opinion, and liking of this
doctrine which was taught there.

Phila.

We say well, and I beleeue you shall find
these foure persons, to haue so many sun-
dry conceits, and constructions of this do-
ctrine: if you please we will take some tri-
all of it.

Philop.

D 3

VVelcome

VVelcome Neighbours, you come in a good time, I here by my friend *Philaster*, that you all were at Sermon to day. And we two haue bin talking of that the Preacher did teach there. Let mee know how you liked his doctrine.

Philonemus.

I did well like of that which hee taught concerning Christ, and Iustification by him, and concerning the Office and power of Faith.

Philopseudes.

I also thought well of his teaching in some of these things, yet both wee came away discontented. And here is a Fellow more male-content then vs both. Oncely *Philedon* holds himself well pleased.

Philantus.

It is true, I am very much displeased, with some things in this Sermon.

Philoporus.

That is maruell, that being a Professor, & known Protestant, you should mislike the doctrine of Iustification by Faith; in which all Protestants doe so constantlie and well accord. VVell, let vs heare all your exceptions. My hope is, that I, and my friend *Philaster*, will satisfie you. For though I were not present, yet am I so
well

well perswaded of the Preacher, that hee would giue no iust cause of mislike: either for his matter, or manner of handling it. For though he haue no deep learning, yet according to his knowledge hee is carefull to teach wholesome doctrine, soundly and plainly, and as may best fit his text, the present Auditors, and the time.

Philonemus.

I am content so to doe. For I doe long to heare something reconciled, which troubled mee. I haue lately bin a Jewe, by Nation and Profession, but am now brought to beloeue Jesus to bee the Messiah, as, promised in the Scriptures, from whom wee are to looke for all peace and happinesse: yet so as I doe verily thinke, that wee cannot be iustified and saved by Christ, vnlesse wee bee circumcised, and keepe the Lawe. Now the Preacher spake otherwise: namely affirming, that in the Lawe, the woorkes and ceremonies thereof, there is no power of iustifying and saving vs: but without this, that the Law be fulfilled of vs. Our righteousness & life, both wholly depend vpon this Jesus, & his merits being apprehended by faith. And this was the thing y^e offended me, that he made so light of Moses Lawe, which was mira-

That there is no righteousness to be looked for by our workes.

culously given by God himself, and greatly honoured of his people, that now it should be spoken against; this troubled mee.

Philoponus.

I commend this in you, that you deale plainly, and open your heart so freely: as also that you speake of scruples, not contentiously, but out of a desire to learne: Onely this I must tell you, I doe mislike, that you mis-report the Preacher, in saying that hee spake against *Moses* Law, and made light account of it. For answer mee, I pray you, he that shall say gold is a good thing, and serueth for many good vses, yet it cannot assuage hunger; it hath no power to preserue and continue ones life, one minute of an hower; doth hee speake against gold, and vilifie it? Also if one should tell you, that the Sunne is a noble creature, and very profitable and necessaric for the world, but it hath no power to make a blind man see, would yee take it that he spake against the sunne?

Philonemus.

No surely: I had no reason, because gold and the sunne were not ordained for any such purposes.

Philalethes.

See say well, and doe you not remem-
ber, that the Preacher did affirme of the
Lawe, that it is iust and good, and holy,
and it serueth for very good vses. Onely
hee denied vnto it, this power of iustify-
ing and sauing vs, which hee proued, the
Lawe was not ordained to effect and doe
for vs, both by testimony of Scripture,
and by reason.

Philoponus.

I pray you friend *Philaethes*, what were
the vses, vnto which hee said the lawe did
serue?

Phila.

He taught that the Lawe had good v-
ses, whereof some be common to persons
both elect and reprobate, some were pro-
per to each of them.

Philop.

What were the vses common to both?

Phila.

First, the law serueth to shew vnto all Vses of
men what was sinne, the knowledge the law to
whereof, being obscurely set forth in þe booke all men.
of Nature, is cleerely given in the booke of
the Law: by which (saith Paul) commeth
the knowledge of sinne. Rom. 7. In this
respect, he compared the law to a crysell
glasse, wherein the spots and defozmities
of

of the Soule and life, are in most lively manner to be scene.

- 2 A second vse common to all men was this: That by it was reuealed the wrath of God, and that punishment, which from his iustice is due to Sinne, to the great terrour and astonishment of guilty persons: From this consideration it is written: that the Lawe causeth wrath. Rom. 3. Also that it is the Minister of death, and condemnation. 1. Cor. 3. Sending forth a Spirit of feare and bondage. 2. Tim. 1. By which men see themselves worthy of eternall death, and in bondage to Satan.

- 3 A third vse, common to both sorts of men is, that it pleaseth God, by the instructions of the lawe, to keepe in their corruptions, and to restraine them from many outward enoyous vices; which otherwise they would runne into, and to hold them in a ciuill course of lining: And this hee doth, for the good of humane society, which could not consist long, except there were such a bridle, cast vpon the vntamed Nature of men. An example hereof, we haue in the yong man mentioned in the Gospell: which by the insinuation of the Lawe, was framed to such
an

an outward good carriage, as that Christ is said to loue him. And Paul while hee was a Pharisee; his life was blameable, only by the vertue of the law. Phil. 7.

Fourthly, in all men, the law hath that effect, which Paul speaketh of, Rom. 7. to stirre up and irritate our corruption, and so to reuiue sinne being dead, and through the flesh to bring forth unfull affections, as an husband by his lawfull wife, begetteth children,

Philop.

What vse had the Lawe, peculiar to Reprobates?

Phila.

First, it teaching them the will of God, y^es of touching things to bee done, and lest vn- done, leaueth them without excuse: For if the light of Nature, leaue the Gentils vnerusable, Rom. 1. how much more doth so great a light of the law, take away from Reprobates, which liue in y^e church, all Apology, and defence for themselves?

Secondly, in many Reprobates, the lawe hath that effect, by knowledge of their sinne, and their condemnation due vnto it, to bee an occasion to them of despair; as it happened to Iudas, and many others: and so through their own default,

it

it is an Instrument of their own destruction, and downefall.

Philop.

You haue not yettold vs, what vses of the Lawe were proper to the elect.

Phila.

Vses of
the law
proper to
the elect.

1

I meane now to doe it. The first was, that by shewing them their sinnes, and miserable estate; it driueth them to think of a remedy, and so hauing humbled them, it prepareth them for Christ: even as hee that telleth one of some secret dangerous disease lurking in his body, doth cause him to looke out for the Physitian: So the law laying forth to the elect, their most sinfull and wofull condition, they stand in by the breach of it, doth occasion them to looke out, and to long for a Saviour, by whom they may haue reliefe against their misery. In this regard, the law is said to be a Schoolemaister, to bring vs to Christ, Gal. 3. 24. And hee added, that as the needle maketh way for the thred: so the Lawe though it giue not grace, though it doe not suggest the holy spirit, nor giue any peace to the conscience: yet it maketh a way for grace, and prepareth the heart by amazing and humbling it, that grace may enter into it. Secondly, after the elect

2

lect are conuected, & engrafted into Christ: the Lawe is a Rule of a iust and holy life vnto them, being a way wherein they are to walke, toward their Countrey which is aboue, a light, and a lanthorne to direct their feete in all dueties, towards God and man. And here hee told vs, that no course of life, was liked of God, save that which was framed after the leuell and square of the lawe. And the neerer that mans life came to the precept of the law, the neerer it drew to perfection; and so concluded, that howsoeuer the lawe were shut out, from hauing ought to doe, in our Iustification; yet it beareth great sway and stroake in our conuersation.

Philonomus.

All this I well remember, and did wel relish it, sauing that he did wrong to the law in this, that he did exclude it from Iustification.

Phila.

Let mee helpe you herein. It was not the Preacher did exclude the lawe from Iustification. For it is neither hee, nor any creature, can either giue, or take away from the Law that power. But it was told vs, that God himselfe the lawe-giuer, had not appointed the lawe so; any
Law hath
no power
to iustifie.
vs.
such

such end: as hee hath not made gold, *Ad*
any such purpose, as to allay hunger, or
the sunne to enlighten the blind, or to giue
sight to the blind.

Philop.

I heard you say, that hee cited testi-
monies of Scripture, and gaue some rea-
sons, that the Lawe could not effect any
such thing, as forgiveness of our sins,
righteousnesse, or saluation; I pray you,
doe rehearse some fewe of them vnto
vs.

Phil'a.

The first, Rom. 3. Without the lawe,
the righteousness of God is made mani-
fest. Againe, in that chap. No flesh shall
bee iustified by the workes of the lawe.
Againe, As many as are vnder the lawe,
are accursed, Gal. 3. Againe, If there had
bin a Lawe giuen, which could haue giuen
life, then Righteousnesse should haue bin
by the Lawe. Gal. 4. The promise was
not made to Abraham and his seede, as
touching the inheritance (of heauen) on
condition of keeping the Lawe: Rom. 4.
And Paul in Rom. 8. 2. doth not onely as-
 firme, that it is impossible to the lawe to
giue life: but addeth the reason, because
of our unbleness through the flesh (the
corrupt

corruption of our nature) to keepe it. Were the Preacher told vs, that the commandments of the lawe in their owne nature, did pertaine to life; and that the promise of life eternall, was made to the obseruing of them; Doe this and liue: Notwithstanding, such was the perversenes of our corrupt nature, even after our regeneration, that none could ever attain to that perfection of obedience, which the lawe pitcheth at; but faileth both in matter of dutie, doing things quite contrary to the lawe, and in the manner of doing things commanded, not doing them out of the perfect love of God, and of our Neighbour: and also in the end, not referring that which was well done, to Gods glorie: Whereof it came to passe, that none could haue righteousness and life, by the lawe. Now vnto these testimonies of scripture, hee added 2. or 3. forcible reasons, fetched also from the scripture. First, it was Gods pleasure that the Inheritance should not be by the lawe, because then the promise had bene vaine: and Faith also had bene vaine: Rom. 4. The ground of this reason is this: If eternall life had bin promised only to such as perfectly keepe the lawe, the promise had bene made in vaine:

vaine: because no man can perfectly keepe the lawe, & so none should obtaine the promise. But God hath not promised eternall life in vaine: therefore hee hath not promised it to such as perfectly fulfill the lawe.

It were absurd once to thinke, that God hath promised eternall life in vaine, or that hee had in vaine bid vs beleene it: but yet this should bee so, if wee should thinke to haue life, on condition to keepe the lawe, because this is an impossible condition, and a thing that no man can accomplish: therefore the lawe hath not power to saue vs.

A second reason in the same place: God (saith Paul) would giue the Inheritance by faith, that it might bee according to grace, and that the promise might bee firme. Whence the Preacher reasoned thus: that so; so much as righteousness and life did depend, not vpon condition of working, but beleenuing: and that so; this purpose, that it might bee free, and come of fauour, and also that our minds should not wauer, but bee firmly and surely perswaded of the promise: therefore wee cannot hold our righteousness from the lawe, except wee will both rob
God,

God, of the glory of his grace, and alwaies
be vncertaine of our saluation, seeing our
conscience would ever accuse vs, that
wee had not done so many woorkes, and
so perfectly as the lawe requireth.

This third reason, was taken out of that
4 chap. to the Rom. from the circumstance
of time, when Abraham was iustified,
which was a good while befoze euer hee
was circumcised: therefore circumcision
which came after, could bee no cause of
his Iustification, which went befoze: from
whence the Preacher gathered, that if
circumcision (of which such great things
were spoken by Gods owne mouth) did
auaile nothing to forgiveness of sinne,
and righteousness with God: much lesse
could any other ceremoniall woorkes of the
lawe haue any strength, to such a purpose:
and withall said, that to retaine the cere-
moniall lawe, especially with opinion of
Iustification and saluation by it, would
shake our faith, in the comming of Christ:
so to what end should wee haue the types
and figures of his comming, if he himselfe
be already come?

To these he coupled a 4. reason, from
these wordes of S. Paul to the Gal. 2. 21.
If righteousness come by the lawe, then

E

Christ

Christ died in vaine. Where hee reasoned thus: That which ouerthroweth the death of Christ, may not be in any wise admitted, but to claime righteousness fro the law in whole, or in part, both quite ouerthrow the death of Christ, which is insufficient if it alone doe not redeeme vs.

And if any other thing doe iustifie vs, then it might bee spared as a superfluous thing. And hence he tooke away the answer, which the papists giue to this reason; for they seeme to answer thus: That it is true which the Apostle saith, that Christ died in vaine, if there were any Iustification by woorkes of nature, which we might doe of our selues, without the grace of Christ; but hee died not in vaine, if we be iustified by woorkes of grace, because by his death, he merited that grace for vs. *Sic respondet Bellar. de iustifi. lib. 1. cap. 19.* Unto this the Preacher replied to this effect. Namely, that Christ may be said to die in vaine, if wee bee iustified by any woorkes at all, whether of grace or of nature. For that is said to be in vaine, which attaineth not the ende, which it intendeth and aimeth at. Now the ende which Christ intended in his death, was to worke our perfect redemption, and to become

become sinne for vs, that wee should bee made the righteousness of God in him.

2. Cor. 5. last.

But if by our owne good woorkes of grace, wee bee (though but in part) iustified: then it followeth, that Christ by his death hath not perfectly redeemed vs, nor wrought the full matter of our Iustification: neither are wee made the righteousness of God in him, but in our selues through him, and so hee is not our perfect Saviour; but onely hath by his death procured that we our selues should in part be our owne Saviours, and our owne iustifiers: and therefore hath not attained the end of his death, but may bee said to die in vaine. Upon these reasons hee told vs, that all the helpe which came by the lawe of Moses, vnto Iustification before God, was by convicting vs of sinne, and shewing vs our iust and fearefull damnation thereby, and breeding in vs grasse and feare, in respect of our owne unhappy estate, by this meanes to drive vs out of our selues, to seeke in an other (even in Christ) for that righteousness, which we want in our selues: and when the lawe hath effected and done this, then it hath done that it was appointed to doe toward

our Justifying. And if it should proceede further to giue any hope, or comfort of life and glory; it should exceede his bounds, and intrude it selfe, into the office and roome of Christ, who alone is the Justifier of the vngodly: Rom. 4. 3.

Philop.

How like you this, *Philonomus*? doth not this cleare the Preacher from impeaching the credit of the lawe, the excellent vses whercof, hee truly deliuered, laying the blame why it did not iustifie, not vpon any want in the law, but vpon our selues, which beeing full of defects cannot fulfill the lawe? And in pleading for Christ to bee our sole Iustifier, taking away our sinnes by his death, and making vs iust by his obedience, hath so provided for the glory of God, the peace of our conscience, the stablenesse of Gods promise, the perfection of Christs obedience and passion, as al this is done, without any prejudice to the lawe, whereunto God appointed his due compasse, and precincts: beyond which, we may not stretch it, without apparant and great wrong to the lawe, also to God the author of the lawe: and to Christ who hath redeemed vs from the lawe.

Philom.

Philos.

What meaneth this, that wee are redeemed from the lawe, And which the Preacher said, that Christ hath freed vs from the lawe; so as we are now no more vnder the law: is not this to abrogate the lawe and to derogate from it?

Philos.

It is not to derogate from the lawe, to teach that Christ did abrogate the lawe, so as it bee rightly vnderstoode, that the ceremoniall lawe, being but a shadow, ceased in Christ, the substance and truth of it. And the Morall lawe is abrogated in these respects following: 1. Touching the curse, which Christ, being made a curse, hath done away. Secondly, touching the rigorous exaction, requiring all to be done vpon paine of death, to euery least omission. Thirdly, and so as it is not now a Schoolemaister to compell to duety. Fourthly, nor an instrument to the flesh, or our corrupt nature, to bring forth sins. Yet the doctrine, the Institution, and obedience of the lawe, still belongeth to Christians; who must endeavour according to grace receiued, to liue after the discipline and rule of the lawe: and in this sense, they are still vnder the lawe, that

is, not vnder the malediction of the Law, nor the strictnesse of the lawe as it commandeth, and helpeth nothing, to doe what is commanded.

Phila.

Rom. 3.
last.

Friend Philonomus, are ye not aduised that the Preacher fro the Apostle, further signified thus much to vs : that this doctrine of free Iustification by Christ did stablish the Lawe : insomuch, as the ceremoniall lawe is so ceased in Christ, as that in him it hath perfect accomplishment, he being the trueth of it? And so; the Morall lawe, Christ Iesus himselfe fulfilled it in his life, touching the wo;kes commanded in it: And in his death, touching the punishment due to the breach of it: Requiring of them so; whom hee did all this, that they be carefull to walke in the precepts of it, to testifie their thankfulness to him.

Lastly, so; the iudiciall, he taught that our Lord Iesus did not meddle with States and Policies, but left them as he found them, so as they adde nothing repugnant to the word. Adding this, that if any people vpon mature consultation, thought that policy of the Iewes sifter so; them, then their owne, they might
with

without any blame entertaine or make use of it, as would well agree with their state, it being in it selfe, the law of greatest equitie, as comming from the God of equitie. No Nation being yet further bound, to the politicall law of the Iewes, then they did agree with the common law of Nature, which bindeth all men, at all times, in all places.

Philon.

I doe somewhat perswade mee to embrace these things, which when I heard them taught, I was so hindered by *Præiudici tollit incertum.* preiudices, that I could not rightly iudge of them. Wherefore I doe giue you thanks for this paines; and purpose to thinke better of these matters.

Philop.

Come now neighbour *Philopseudos*, whereat doe you stumble? you are comming on to like of our religion professed now in England; the people whereof in the seruice of God, speake the language of Canaan, and the diuell will bee bulie with you, to cast into your minde offences, to turne you backe againe into the Sodom, and Egypt of Popery.

Philopseudos.

For your religion (that is, the soyme

of diuine worship) that yee vse, I see no reason why I should mislike it. Yee pray only to God, and in the name of Christ onely, and aske such things only, as God requirerh in his word, and all your Sacraments are commanded of God in the word. I would I could so well like your doctrine, which ye teach, touching meanes of saluation. And so; the Sermon wherof ye talke, there were two things especially, which offended me. The first was, y he did attribute too little to god works: and thereby gaue great discouragement, slackening the studie, care, and endeavour of men, in the doing of them. The other thing, wherewith I was offended, it was, that he taught faith must bee particular, with application: whereby great trouble may arise in mens consciences about the certaintie of their beleeuing, and saluation.

Philoponus.

Ye are contented to haue your exceptions examined?

Philopseudes.

Yes very willingly, sithence yee deale so mildely, and with such good moderation. I hope to finde such measure met to me, as you met to my friend Philonon us.

Philop.

Philop.
Assure your selfe thereof, if yee for your part deale meekely, and with reason, casting aside all caillations and bitterness. I wish that our conference with you, might finde so good successe, as it did with your friend *Philonomus*. Tell me then I pray you, what would yee haue vs attribute to good workes, or do you know what our doctrine is, touching good workes?

Philopseudes.

Sir: I haue heard and obserued your doctrine of good workes: and this I doe remember yee teach: That the man must first bee good, before he can doe a good worke: as first the tree must bee good, before the fruit be good, and that a good worke doth not make the man good, but of the contrary. Also, that no worke must haue the estimation of a good worke: except so; the matter thereof, it be warranted in the word, because what God commandeth, wee are onely bound to do. And as it is witten, Obedience is better then sacrifice.

For the manner: that it come from sincere loue of God, and our neighbour, as it is witten: Let all your things be done in loue.

loue. Lastly for the end, it must be referred to Gods glorie, and edifying of my neighbour: Whether ye eate or drinke, or whatsoever ye doe, let all bee done to the glorie of God.

Whereouer, I haue heard you teach, that all good woorkes, they haue both imperfections and impuritie, or staines, because our sanctification, it is imperfect, and our good woorkes, howsoever they bee pure, as they spring from the fountaine of grace, yet contract uncleannesse, as they passe through the muddie chanell of our vnderstandings and wills, which are not wholly purged from the filthinesse of Sinne. There bee other things, which yee teach touching good woorkes. But this I blame in your teaching, and maruell at, that you doe not affoord vnto them, power to iustifie, and to merit: seeing the Scriptures so plainely speake of woorkes, that they iustifie, and promise reward to them in so many places.

Philop.

And I much maruell at you, why you should looke to haue so much ascribed to good woorkes: if as you see me to vnderstand our doctrine of vnperfect sanctification, so you beleeeue it to be true. But let mee
heare

concerning Iustification. 65

heare what workes would you haue admitted, to the power of iustifying, and of merit: whether those which are done before, or after Iustification?

Philopseudos.

Sir: I was neuer any great learned Clocke, that I could well distinguish of these things: I haue heard the one doth merit *ex congruo*, the other *ex condigno*. But I wel know not what that meaneth, except it bee that such workes as are before grace, doe merit of conuenticie: those that follow grace, doe merit, by the worthinesse of the workes done. Onely this I haue beleened, that wee must hold fast the merit of good workes, or else wee destroy all well doing.

Philopannus.

Neither doe I professe any great learning: howbeit, if we meekely submit our selues, to the plaine truth of Scripture, so farre as God by his holy Spirit, reucaleth it vnto vs, that will make vs learned enough, to destroy an error and falshood, which ariseth contrary to truth. For as the learned say, that *Rectum est index sui & obliqui*, that is, a straight line will declare it selfe, and bewray a crooked: so the truth being soundly knowne, and cleere-ly

Good
works me-
rit not.

ly by a distinct illumination of the spirit, when any falshood or lie ariseth in the way, it will discouer it : For they vvhom meekely submit their iudgements to the truth, though they bee not deeply learned: yet God so bleisseth them with a spirit of discretion, that they can tell what is truth, and that no lie is of the truth, *1. Ioh. 2.*

Therefore if wee will examine this matter, by the touch-stone of Scripture, there is no reason to thinke and affirme of workes done afore the grace of iustification, that they can iustifie a sinner: no not so much as to dispose, or prepare to it: forsomuch as they be sins, being done without faith, *Rom. 14. verse last.* Also make the tree euill, *Mat. 12.* and the fruit will be euill. What? Can we gather figges of thornes, or grapes of thistles, saith Christ? And finally in *Rom. 6.* as in sundry other places, the Apostle auoucheth of all men, before the grace of their conuersion to Christ, that they are seruants of sinne, free from righteousness, bringing forth, by their pure naturals, no other fruits, but such as giue matter of shame, and merit of death. What fruit haue ye now, saith hee, of these things, whercof

whereof
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concerning Iustification. 67

whereof ye are now ashamed? and the end of those things is death.

How then I pray you, can they so much as prepare to grace, beeing they worke shame, and deserue condemnation; not onely *ex congruo* of conueniency: but *ex condigno*, euen of worthinelle of the euill worke done? For the stipend of sinne is death. And what colour of reason is there, to ascribe power of iustifying to workes done after grace? For how can they which bee done after, bee any cause of Iustification, which went before? The fruit doth not make the tree good, but the tree is first good. And Augustine telleth vs of good workes, that they doe not goe before vnto Iustification, but follow him who is already iustified. For as touching that distinction, of first and second Iustification, it is a fiction without all ground in the word, which teacheth but one Iustification before GOD, depending vpon faith, both for the beginning, proceeding, and end of it. As it is written; The righteousness of GOD is reuealed from faith to Faith. Of Abraham the Scripture witnesseth, that hee was Iustified by Faith; not onely at the

First Iustification they call it, whereby one of a sinner, is made iust: this stands in remission of sins, and it is by faith.

yeares

Second Iu-
stification they call
that,
whereby
a iust man
become
more iust,
that is, by
workes, as
well as by
faith.

*Opera quæ
sequuntur
fidem di-
cuntur
iustificare
secundum
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ficatio di-
citur iusti-
tæ exer-
citatio, vel
ostensio, vel
confirmatio
Thom. 4.
quinar in
Iac. 1.
Catechismus
in Iac. 1. Ja-
cobus docet
quod non
fide sterili,
sed fide se-
cunda o-
peribus iu-
stificatur.*

yeares after still the Scripture affirms, that
his faith was accounted to him for righ-
teousnesse: and Paul many yeares after
his conuersion saith; The life which I
now liue, I liue by faith, *Gal. 2. 20.* Ac-
knowledging but one Iustification, at
his first calling, and euer after, namely that
which is by faith. And concerning the
place of Iames, it may well and truly bee
expounded thus, that Abraham was
iustified by his workes, not effectually,
but declaratiuely; because his good workes
shewed vnto men, that he was a iust per-
son: and his faith no dead and counter-
fait, but a true and liuely faith. And the
Apostle himselfe giues vs the light of
this Interpretation, where he saith: Shew
mee thy faith by thy workes. Whence
the distinction of Iustification before
GOD, by faith in his Sonne; and be-
fore men, by good and iust life, did a-
rise, this place of Iames, being compa-
red with the Epistle of Paul to the Ro-
mans.

Philalethes.

So the Preacher told vs: and more-
ouer, according to this which you haue
said of workes, done befoze and after Iu-
stification, I doe remember that hee said

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in his Sermon, to this effect: That al our
workes were either sinnes, and euill
workes (and such bee all which wee doe
befoze our new-birth) or else they bee
fruits of the Spirit, and so be good workes,
and are so called.

Of the former, he said that they increased
our debt of shame: so farre off were they
from beeing able to discharge our debt.
And of the latter, he said that they be part of
our debt, because we stand bound to God,
as well to doe good, as to abstaine from
euill. Therefore as a man that oweth se-
uerall debts, by paying one is not freed
of another: so our good workes beeing
due to God (yea though they were per-
fect) cannot claime so much as thanks
from God, especially being vnperfect,
much lesse cleere vs of the debt of our
sinnes: Luke 17. 9.

Philopseudos.

Yet I haue heard of some, that those
words of our Saviour Christ in Luke
cap. 17. 10. When ye haue done all you
can, say ye are vnprofitable seruants, had
this meaning: that wee are vnprofitable
to God, but not to our selues.

Philop.

True: such silly shifts yee may often
heare

Mens mer-
its are
not such
as that e-
ternall
life can
be due to
them.

*But, Serm. de
annunciat.*

It is suffi-
cient to
merit to
know that
our good
works doe
not merit.

*Bern. Ser.
26. au Cant.*

Againe,
My merit

is Gods
mercy: I
cannot be
poore in
merit,
whiles
God is
rich in
mercy.

Againe,
What be
all meritis
compared
vnto such
glory?

here of. And this shift is ouerthrowne by
the very words: VWhere hee speaketh of
a seruant, that deserueth not so much, as
thanks at his masters hands, for doing that
he is bound to do, much lesse any reward.
Euen so when wee haue done all that is
commanded vs; yet wee deserue not so
much a thanks of our Lord, much lesse
any recompence: because it is a debt which
wee performe vnto him. VVee then see
here, that wee are called vnprofitable ser-
uants, not in respect of GOD, but of
our selues, which cannot deserue at our
masters hands, so much as thanks. Be yee
Iudge your self: what profit good works
can deserue towards our selues, vwhen
they haue not so much due to them by
desart as thanks.

Yet wee deny not, but that howsoeuer
good workes doe not profit vs, in this
sense and respect, as to merit the least
thing at the hands of God (much lesse
the blisse of heauen) for our good works,
being not, our owne, 1. but wrought of
God, who giueth the will and deede,
Pbl. 2. 13. 2. and also being a debt, which
we owe to God, *Luke 17. 10. 23. 3.* And
lastly, there beeing such disproportion,
and inequality, betweene the ioies of hea-
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*Col. 1.
Rom.*

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uen, on the one side; infinite in number, *Bellar. de Iustificat. lib. 5. cap. 7* continuance and measure: and our fewe poore good workes, on the other side, how can they bee thought, by the worthinesse of the workes done, worthy and meritorious of heavenly ioies? rather for the imperfections and spots which cleaue to them, they deserue destruction, in seueritie of iustice. Yet I say wee deny not, but in other respects, they haue profitable and necessary vses, *Tit. 3. 14.* both in regard of God, of our selues, and of our neighbours.

Of God, to glorifie him, *Mat. 5.* to beautifie his Gospel, *1. Tim. 5. 1.* to witnesse our thankfulness to him, to please him, *Col. 1. Heb. 13.* And yeeld him obedience, *Rom. 6. 17.*

Of our selues, to make sure our election, *2. Pet. 1. 10.* to declare the truth of our Faith, *1. Iam. 2.* to purchase a good name, to escape many Iudgements in this life, and torments of hell hereafter, *Mat. 25.* to increase our graces in earth, and our glory in heauen. According to that which is written; To him that hath it shall be given: and all this not by merit, but by vertue of a free promise.

Of our neighbours by our good con-

F

uersation,

uerſation, to win ſuch to Chriſt, as yet be ſtrangers from him, *1 Pet. 3. 1* and to ſtop the mouths of ſuch, as by our euill life, would take occaſion to blaſpheme God, and his word: or if they be alreadie within the Church, and wonne to God, then our good workes ſerue, to reſreſh the bowels of the Saints: and to profit their ſoules, by encouraging the weake, through our good example, and confirming more and more, ſuch as bee already ſtrong, and vnto both, ſetting them a paterne for imitation, *Phil. 3. 1. Pet. 2.*

Philopſeudor.

Let mee aſke you this one thing; ſeeing you teach the beſt workes of the Saints, to bee deſiled and vnpure: how is it, that they pleaſe God, who can abide no vnpure thing? *Pſal. 5. 3.*

Philoponus.

Wee affirme indeed, that remainder of corruption which is in the children of God, doth ſtaine the beſt workes, according to the plaine teſtimonie of Eſay: All our rightcouſneſſe, is as a menſtruous cloth, *Eſay 64. 6.* euen as cleere water draweth filth from the ſoule chanell it paſſeth through. Yet the perſon which doth theſe workes, beeing in Chriſt, and by him reconciled

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conciled to GOD, his good workes do please God, through forgiuernesse of sin, that which is either lesse then it ought to be, or otherwise done then it ought, either imperfect or impure, short or faulty being pardoned, and supplied in the perfections of Christ; whose holinesse and innocency, wipeth away al spots. And so God looking vpon the deeds of his Children, as fruits of their Faith in Christ his Sonne, doth accept them in him, in whom themselves are accepted: According to that of Peter, We offer spirituall sacrifices, acceptable to God, through Christ, 1. Pet. 1.

Philopseudas.

But why doe yee not allow the doctrine of the catholicks, who affirme that Christs merits, make our workes able to merit? Why should Christ cause good workes (which as they come from vs, haue matter of wrath) to bee pleasing to God, & not also by his merit, cause our workes, (which in themselves be not of such worthinesse) to merit eternall life? Or how commeth it to passe, that Christ can make spotted vnperfect workes, please God as you say, and cannot make our vnworthy workes merit from God, as Catholikes say?

Philop.

There is great reason, why we should say the one, and no reason why they which are falsely called Catholikes should say the other.

First we say, there is no small oddes betweene pleasing G O D, and meriting before G O D. The workes which Christ did for our Redemption, receiued vertue to merit, from his Godhead, in which his humanitie doth personally subliſt: Now as the Godhead of Christ cannot bee communicated to any creature, no more can the power of meriting, which depended on his Godhead. But he cauſeth our workes (though vnperfect in themſelues) to bee accepted, and pleasing vnto G O D, becauſe hee hath obtained pardon for all our defects and ſinnes. So that the defects of our good workes being pardoned, and they preſented to God, in the righteousneſſe of Chriſt, they appeare as perfect in his ſight. Hee is pleaſed with all the workes of his hands. But you will not ſay, that euerie one of his owne workes can merit. For to merit ſomething of G O D is ſuch a matter, as none ſaue hee which is G O D can doe: therefore the man Chriſt could not mer-

Baſil in
Pſal. 14.
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rit vnlesse his Godhead gaue meritto the workes, and sufferings of his manhood.

Secondly, wee say according to scripture, that the proper end of Christs death was not to make good workes able to merit, but to take away our sinnes, Rom. 4. vers. last: that is, both the imperfections of good workes, and the iniquitie of euill. Hee died not for good workes, to give power to them to merit: but for euil workes, to remoue from vs their ill demerit: only thus farre, and in this sense, wee may be bold to say, hee died for good workes, to purge them, that they might please GOD as spirituall sacrifices.

Further, if Christ should make our good workes, able to merit saluation, then hee should make vs in part, the Saviour of our selues.

And then the Scripture should not say true, that hee hath purged our sinnes in himselfe, *Heb. 1. 3.* that is, by the workes and sufferings, which in his own person he wrought, not by those workes which hee worketh in vs, either in whole or in part: for then it should haue been written, that hee purged our sinnes, not in him, but in vs, or both in himselfe, and in vs.

And finally, if it were so, that Christ his

death could not merit saluation for vs, except he inabled our workes, to merit withall, then hee should bee no more able to saue vs without our selues, then wee are to saue our selues without him, which how much it derogates from Christ, doe yee iudge.

Philopondos.

But mee thinkes you haue little reason, to deny merit vnto good workes, seeing the Scripture doth so often and plainly say of them, that God wil reward them. I pray you what difference is there betweene reward and merit?

Philopon.

Great difference: for a reward doth not alwaies presuppose desert: for the Scripture sheweth plainly, that there is a reward of mercy, and of fauour, as well as of desert and debt, Rom. 4. 4. Now wee deny not, that good workes are rewarded: but wee deny, that they deserue this reward, and affirme that it is giuen, because God in mercy promiseth it: not because the workes by their worthinesse deserue it. Also it is true, that the promise of reward is often made to good workes, not to shew the merit and worthinesse of the worke, but to encourage the worker, to hold out

Because
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Ansel. in

Rom. 12.

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to the end, by a speech taken from the custome of men; who giue rewards vnto such as labour for them, in the end of the day, when their labour is done, by the example of him who hired labourers into his vinyard. So our most good GOD, and heauenly father, to excite his childrē to perseverance in well doing, promiseth to giue them in the euening and ende of their life, the fruit and reward of their labour. Wherein he dealeth like a bountifull father, who though hee owe nothing to his child, but may by his right and authoritie, enioine and put him to doe some worke; which being done, there is no more done then duty; yet to whet his courage to well doing, both promiseth and performeth a good reward to him: which commendeth not the worthinesse of the childs deede, but the free liberalitie of his kind father.

Againe, who is so vnreasonable as to thinke that we the poore creatures of God, can make him our creator, to become a debtor vnto vs? For whereas wee haue not so much as a crumme of bread, but by his free gift and mercy, shall we thinke that so great matter of heauen, is or can bee deserued by our workes.

Lastly, wee acknowledge merite not of

our workes, but of our persons. For the merit of Christ, it is the merit of him who is in Christ a true member of his, for to such hee hath giuen himselfe, and all his, Rom. 8.

Philopendos.

Tell, you speake that which I know not how to contradict. But sure it is a great encouragement to good workes to teach the merit of them; and since this doctrine was cried downe, wee haue but a few good workes done.

Philoponus.

First I say to this, that though the popish doctrine of merit, be sent to hell whence it came, yet wee lacke no encouragements to good workes. If the loue of the father in giuing his Sonne, the loue of Christ in giuing himselfe to death, if the care of pleasing and glorifying God; if the commandement of God, if the hope of a great and free reward at length in heaven, and the mercies of God, which we presently haue, if the doing so much good to our selues and others, if the example of Christ and godly men, cannot preuaile with vs, to breede in vs, a readinesse to doe good workes, it is not the conceited doctrine of merit, that will doe it.

And

concerning Iustification. 79

And not our doctrine is the fault, that there bee no more good workes done amongst vs, but the not receiuing of that doctrine; which where it is beleeued truly, it is found to be fruitfull in good works: yea and this may be auouched, that though popish Catholicks doe boast of their good workes: yet the Gospell in fewe yeares, hath brought forth more true good workes, then were done in many yeares of Poperie.

Se Master
D. Willets
report
hereof in
his Synop-
sis.

For let mee tell you, that howsoever we deny not, many workes good, for the matter and substance, or things done, to haue bin done in Popery: yet such workes as haue proceeded from hope of merit, and desire to deserue heauen, doe not deserue the name of good workes, because such come not from the pure loue of GOD and his glory, as euery good worke ought to doe, but from selfe-loue and affection to our selues: So as if we waigh the workes of Popery in a iust balance, seeing some of them are such as GOD neuer required, and they which are commanded of God, being done not for Gods sake, but for their owne sake, yea and often with great wrong to their posteritie, whom they robbed of their right, to giue to superfluous and idolatrous

latrous vses, it wilbe found, that no works in popery will bee worthy of the name of good workes.

Philopseudes.

Sir : I haue heard your answer, touching my first exception about workes, and thus farre I hold my selfe beholden vnto you, that you haue in so courteous manner acquainted me with your mind: which I confesse doth deserue to be considered of. And by your good dealing in this point, I am encouraged to proceed to the next exception about application of faith: I haue thought it sufficient generally to beleene the truth of the Scripture, and namely the Articles of our christian beleefe, and that this were enough for a mans saluation.

Philopon.

It is well yee doe allow of thus much; yee are an enemy I perceiue to the doctrine of Implicit Faith, to think that beleeuing, as the Church beleeueth, would serue a mans turne. And there is reason to bee an enemy to it: for euery man is iust by his own faith, Rom. 1. Againe, Let euery man be perswaded in his owne mind, Rom. 15. Howbeit, in this that you say of faith, I may truly charge you with that fault, wherewith you falsely charged vs, about vvorkes: Namely,

concerning Iustification. 81

Namely, that in speaking of faith, yee come far short, and ascribe lesse to it, then ye ought to doe, in as much as yee wil haue it to be, but a general perswasio of the truth of such things, as are to be beleueed, without particular application; which your opinion to be faultie, will appeare by these reasons.

First a naturall man, as hee may bee forced by discourse of reason, to acknowledge a God, and that this God is powerfull, and eternall, Rom. 1. so by his strength of naturall reason, hee may bee drawn to beleue, this God to be author of the bookes, called the Scriptures, and to hold G O D to bee iust and true, euen truth it selfe, and so hee will easily agree, that whatsoeuer this most true G O D speaketh in his word, is also true: Inso-much, as a Iewe if he were perswaded, that the new Testament were inspired of God, might bee brought to beleue, that Iesus were the Christ; whereas true Christian faith is no naturall thing, it is a special gift, which commeth vpon our minde, by the speciall worke of the spirit. Faith is the gift of God, Ephes. 2. and, To you it is giuen to beleue, Phil. 1:29.

Secondly, christian faith is euer accompanied with confidence, and hope in God who

See a
bone.
pag. 2123.

Faith bringeth forth confidence in God.

who is beleued in. For they which haue a lively faith, haue also a trust in GOD with settled affiance in his goodnesse, that hee will succour them, and do them good for euer; which appeareth not onely, by yoking these together, Ephes. 3. 12. but also by the example of David: Psal. 22. and 42. and in many other. Now the generall beliefe of the Scripture, that it is true, may stand alone without hope and confidence in God, as appeareth in *Judas*, and sundry others.

The like is to bee said of loue, which is a necessarie companion of a lively iustifying faith, as the Apostle saith, Faith worketh by loue, Gal. 4. whereas this generall faith hath been in many, who neuer loued GOD nor his Saints, but persecuted them bitterly, as Paul before his conuersion: therefore this generall faith, it is not the right iustifying faith. And so it is witnessed of King Agrippa, euen by the testimonie of Paul, beeing an Apostle, that this King did beleue the Prophets, Acts 26. 27. 28. I know saith hee, that thou beleeuest: yet this Agrippa by his owne confession, was not then a Christian: therefore the generall faith of the Scripture is not sufficient, to make one a Christian.

Lastly,

concerning Iustification. 83

Lastly, I see not but that if a generall faith bee sufficient, the very diuell might bee a good Christian: For by his wonderfull intelligence, and long obseruation and experience, hee vnderstandeth the Scriptures, and beleeueth them to be true, which is very cleere, by the story of Christs temptation, and the rest of the story of the gospel, compared with Iames 2.

Philopseus.

Stay here: for you haue spoken something, that I cannot allow of. As namely, that by discourse of naturall reason, one may bee brought to beleue Scriptures to be of God, and to bee true; and also that which yee say of Paul, is something doubtfull to me. Note.

Philopon.

You will grant that the dimme eye of naturall reason can see there is a GOD, and that hee is an Almighty and eternall being.

Philopseus.

Yea, for reason telleth vs, that there is a supream power, upon which all things depend: also our senses for secret sinnes, tell so much to euery man. Rom. 1. 19. 20.

Philopon.

Further, you will confesse, that the great

Booke

Booke of nature written in great letters, which a man may runne and reade vvas written by Gods owne finger, I meane that the eie of reason can behold God to be the Authour of that Booke, the maker of the world.

Philosophendos.

This I doe confesse, reason can behold it, for it could not make it selfe, and therefore must haue a maker, which is none but God.

Philopon.

Will ye not also grant this, that if this eie can see some part of that Booke called Scripture, to bee of God, that it may likewise see all the rest so to be?

Philosophendos.

De similibus, simile iudicium.

This is true I must confesse it: for reason saith, that of like things, like iudgement is to be made.

Philopon.

Well: It is in Scripture written, of *Iosias* and *Cyrus*, some hundred yceres before they were born, that such men there should be, what things they should do, and there were indeed such persons, and did such things, as so long time before were spoken of in 2. Kings 13. Esayas 45.

Also it is plaine, that the Messias called

led Christ was spoken of, more then three thousand yeeres before, and what he should doe and suffer when hee came: And such a person there was, that did come and suffer such things.

Now aske reason, if any creature, Angel, diuell, or men, or all Angels, diuels and men, were able, or be able before hand to declare, such extraordinarie things as shall truly come to passe: Namely, what particular person or persons shall be borne into the world, but twenty yeeres hence, and what these particular persons shall doe? will not reason answere you, that it is impossible for the creature to know effects, whose causes are not yet extant, nor euer were? will not this same reason conclude, that these prophecies, not comming from the creature, were of diuine reuelation? If reason can see this, in these scriptures, it may also see the like touching the other scriptures. And if reason can perswade the scriptures to bee of God, it may perswade that these scriptures, are very true, and worthy to be beleeued, forsomuch as reason corrupt belecueth of God, that hee is all goodnes and truth, and hath no euil or falshood in him.

And if reason which is a facultie of nature,

ture, can conceiue, that all things spoken or written by the true GOD, are also certainly true, the beleefe of these things beeing but a naturall thing, cannot be that beleefe which the Scripture commends, as the meane and instrument to ioine vs to Christ and his benefits.

Now that which you say to be doubtfull of *Paul*, is very cleere: for it is most plaine, by the 3. Phil. 6. compared vvith the Acts 26. 4. 5. that he was not onely studious in the Scriptures to know them, but that the beleefe of them brought forth an vnrebukeable life to the world-ward. And howsoeuer hee erred, about the particular person of Iesus, the sonne of Mary, whom hee did not know to be the Messiah, in which errour was *Cornelius* and others, the true worshippers of God: yet all the prophecies in the old Testament, touching the Messiah, he generally beleeued to bee true, according to that vnderstanding which hee had of them. Howbeit, it is sure, that this beleefe was seuered from godly loue, for he persecuted Christ in his members.

Therefore it was not a generall beleefe, which is the true iustifying beleefe, which is full of loue, toward God and his children,

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dren. And I ermee aske you heere, (and do well consider what I aske) how it commeth to passe, that Cornelius did no more know and beleue Iesus to bee the promised Saviour, then Paul did while he was a Pharisee, and Paul knew and beleued the truth of prophecies touching Christ, no lesse then Cornelius, if not better and more perfectly: how, I say, it commeth to passe, that Cornelius his faith made him, & his workes and prayers, acceptable to God, as the Holy ghost witnesseth, *Act. 10. 2.* And Paul notwithstanding his beleefe of the Scriptures, was for the time a childe of wrath, & his workes abominable to God, as hee confesseth of himselfe: *Eph. 2. 2. 3.* and *1. Tim. 1. 13.* Canne there bee any other cause alledged (being both the children of Gods purpose and election) but because the beleefe of the one, was with application of the thing beleued (saluation of Christ that should come, as hee then thought) to himselfe: The others beleefe was generall, and wanted that particular assurance: whereas both beleued the promise, that the Messiah would come to bee true, though both ignorant that he was come: yet the one, so beleued the promise to be most true, as he was made to trust in it: the other beleued

the truth of the promise, without trusting
in it.

Philopseus.

I was once in the error, that Cornelius
his workes were done afoze grace: in
which point by helpe of your doctrine, I
haue altered my mind: and touching your
question, I leaue it to bee answered by
some better scene in these matters then
my selfe: onely, I hold it fitte for mee to
thinke vpon it, and so I will: But meane
while, I find that the promises are made
to such as beleeueth. Whosoever beleueth
that Iesus is come in the flesh, is of God. *1.*
Ioh. 4. Hee that beleueth shall bee saved.
Ioh. 3. and many such like texts there bee
where there is no spech of application.

Philopon.

Yes, though not expressly, yet by im-
plication and good consequence. For
seeing it is most true, that many haue
beene Hypocrites, of whom it is said, they
beleued, as they in *Ioh. 2. 24.* And *Simon*
Magus. Acts 8: also *Agrippa.* Acts 26.
And they which beleued for a season, and
after fell away, *Mat. 13.* It is sure that
where the Scripture saith, He shall be sa-
ued that beleueth, and he is born of God
that beleueth Iesus to bee come in the
flesh,

flesh, that heere in these places such a be-
liefe is ment, as is relying vpon this Iesus,
as vpon our owne Sauour: not a belicfe,
that is, a generall knowledge and assent to
the doctrine (for this *Agrippa, Simon Ma-
gus, Iudas* beleeued, or they beleeued no-
thing) but a particular application of it
to our owne persons.

Secondly, one Scripture is to bee ex-
pounded by an other, and where any
Scripture speaketh darkely, or commeth
short, it is to be opened and supplied by
some other Texts of Scripture, which
speake the same thing more fully and
plainely. Now to fit this to our owne pur-
pose, whereas some texts of Scripture
speake of sauing belicfe; so, as it doth
barely vse the word of beleeuing, and in
other places such beleeuing is made all
one with receiuing Christ, *Iob. 1. 12.* ea-
ting and drinking Christ, comming to
Christ, and seeing Christ, *Iob. 6.* All which
Phrases (as wee haue seene before) con-
taine particular assurance, & application.
Heereof it appeareth, what we are to iudge
of other places of Scripture which pro-
mise saluation simply to beleeuing: name-
ly, that there is more meant then bele-
uing the doctrine with assent to it, that it

is true, which assuredly (as we heard) very many doe, who neuer receiue Christ, nor eate and drinke him, nor see him, nor come to him.

Philopendox.

This will ingender much scruple in mens minds about their Salvation: so; men will still doubt, whether they haue such a particular faith.

Philop.

We by his spirit doe know, both that we haue his gifts, and haue receiued them of him. *Ans* in 1. Cor. 2. Euerie man that beleeueth doth see that faith which is in his owne heart. *An.* lib. 3. de Trin. cap. 1.

No such thing: for where this true particular faith is given of God, they haue another gift withall to know, that they do so beleeue. 1. Cor. 2. 12. Wee by the spirit know the things that are given vs of God. Also 2. Cor. 13. where the Apostle exhorteth to examine our selues whether wee be in the faith: his exhortation were vaine except vpon such triall wee might finde out our faith and know it to be in vs. But this is true, that seeing we haue no saluation, without a particular faith, they which want such a faith, must needs bee troubled.

Philopendox.

Yet so; ought I see, this our particular faith and application, will proue but a carnall presumption.

Philopon.

Philoponus.

I am sorry to heare you speake after this fashion, but it may please God heereafter to give you some eie-salue to cleare your sight, that you may better see these things. For this that you call carnall presumption, is indeede Christian submission, to yeeld obedience vnto that Commandement of God, which biddeth vs to belecue in his onely begotten sonne, *Ioh. 3.* Howbeit this I graunt, that some there are which doe presume of hauing that they haue not, while that they perswade themselves, that they doe particularly belecue and apply the promise of grace to their owne person, and doe it not. Yet this is certaine that they to whom the holy spirit doth giue a liuely faith, are able to discern this worke of the spirit, perswading them particularly of their owne saluation, from the presumption of the flesh. And amongst many there are two markes especially, whereby they doe discern it.

The first is, their constant and earnest calling vpon God with confidence in his goodnesse, which is a fruit that cannot be found growing vpon the cursed tree of presumption, but ariseth from the blessed spirit of adoption which beareth witness

to their spirits, that they are the Sonnes of God, and maketh them cry *Abba* Father, *Rom.* 8.

The second marke, is their hearty and sincere loue of God their heavenly father, as well in their aduersity, as in their prosperity, and of their brethren for Gods sake, even in their afflictions and bonds, as *Onesiphorus* loued *Paul*, 2. *Tim.* 1. 16. and as it is written, 1. *Iob* 3. Heereby wee know that we are translated from death to life, because we loue the brethren. And againe, He that loueth is borne of God, and knoweth God, 1. *Iob* 4. 7. But you which cast the slander of presumption vpon the application of faith, you will not sticke to blame that other doctrine, concerning certaintie of saluation by Faith.

Philopseudes.

That indeed was an other point, which I misliked in the Sermon, whercof wee talke. For I know no other certaintie of Saluation, but that which is either by revelation, as to Abraham, Paul, and some few other, or by hope, as to all good Christians.

Philopon.

If christian hope giue a certainerie, as indeed it doth, (for hope maketh not ashamed)

med) much more there is a certainerie by faith: for faith is the ground and foundation of hope, because wee cannot hope for that to bee certainerie given vs, which wee do not first belecue to bee truelie promised vs: Again, of whom thinke you *Paul* speaketh, 2. *Cor.* 5. 1. *Rom.* 8. 38. 39? (See the text.)

Philopseudor.

Of all the faithfull, as wel as of himself, for of them hee speaketh to whom hee writeth, and for their better encouragement.

Philopseu.

Then make you the collection your selfe. The faithfull know of themselves, Let vs bring that they shall certainerie be saued, as those faith and words proue: & this commeth not to them obediēce and so let by reuelation, which you thinke not to bee vs firmelie trust such things as be promised, as if indeed common to *Paul* with other beleue- they were now fulfilled. *Chrys.* uers. Moreover, seeing such as know them- led. *Chrys.* selues to be elect, may also know surely in *Gen.* 29. that they shall bee glorified, *Rom.* 8. And *Homi.* 54. faith is an effect and fruit, which is a proper *1. Ber. Ser.* 7. marke of the elect children of God, *de Annunc.* 13. so many as are ordained to eternall life If thou be'eluest did belecue, therefore even by faith there

that he alone, against who thou hast sinned can forgive thy sins, thou dost well; yet ad heereunto this one thing and beleue the to bee inded forgiven.
Cyprian ad Demet.
 There liuech in vs a firme faith, a cheerefull patience, and a soule secure and bold in her God.
 Let not him who souereth God, doubt

is certainty of saluation to bee had. Moreover, if it be by faith that the elect are made the sonnes of God, *Gal. 3.* And the sonnes of God being that they be heires annexed with Christ, are certaine of their own saluation, *Ro. 8.* it followeth that faith giueth certaine ie of saluation, to all such as know God & lead a godly life. Also seeing that euerly one that beleueth shal be saved, *Mar. 16.* and the beleuers may know of themselves that they haue faith, *1. Cor. 12. 5.* therefore by faith there is certainty of saluation to be had. To conclude, what peace or sound ioy could spring from faith, if faith did not breed a certainty? for there is none ioieth in vncertainities, but in certainties; but faith breedeth ioy vnspcakable & glorious, & firme peace of conscience, *Rom. 5. 1. 1. Pet. 1. 8.* therefore faith bringeth certainty of saluation, the onely matter of sound ioy and peace. How did you like the doctrine of free predestination to eternall life, without any dependance or respect to the creature?

Philopseudos.

I doe hold predestination, to depend upon foreseene workes; contrarie to that the preacher taught, that it had the will of God, for the onelie cause of it.

Philopseus

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concerning Iustification. 95

Philop. Scripture and reason grounded whether he againe
thereon, teacheth that you erre. For Scrip- bee loued
ture saith expressly, men are chosen of God of God.
according to the good pleasure of his will, *Rom. in Can.*
& that they are chosen in himselfe, there- 53. 306
fore not in our selues, *Eph. 1. 4. 5.* Also of *E-*
saú & Iacob, the one is said to be chosen; the
other refused, before that they had done
either good or euill, *Rom. 9.* which shew-
eth that Gods decree respecteth not mens
works. And right reason perswaderh thus
much, that seeing good workes are effects
which follow vpon Gods decree of elec-
tion, for he ordained them for men to
walke in, *Eph. 2.* And in the first Chapter
God saith, he chose vs in Christ (not be-
cause hee foresaw wee would bee holy)
but that wee might bee holy and vn-
blameable in loue: therefore our workes
can be no cause of the decree of election.
Also touching the other decree, reason
teacheth, seeing God foresawe that all men
would fall into sinne and death: if then the
decree of Reprobation did depend vpon
foreseene euill workes, it would follow that
all men had beene damned, because all
men be sinners and enemies to God in his
foreknowledge. And therefore since all
were alike corrupt by sinne in *Adam*, and
thereby

therby subiect to eternall death, and yet
of all men some taken to mercie and life,
other left in sinne and death this difference
can haue no other cause, then the
meere will of God: As it is written, I will
haue mercy vpon whom I wil haue mercy,
and I wil harden whom I wil. *Rom. 9. 15. 18*

Philosophus.

Sir, I thanke you for your louing
paines taken in these points: And when I
shalbe resolued in those things, which I
will endeavour to be, I will moze deeply
loue you and your paines.

Philoson.

Well, the Lord blesse it to you, and to
so many others as shall need it: for I doubt
nothing of the truth of those points of do-
ctrine which I haue sought to proue to
you as I could. Now *Philautus*, what haue
you to say against the Sermon which you
heard to day?

Philautus.

I haue moze exceptions, against this
doctrine, then both my fellowes.

Philal.

As thought so, by the hanging dolour
of your heade and dejected countenance,
that something was not well and to your
liking.

Philoson.

Philopon.

Let vs heare of all your exceptions, and if reason will satisfie you, I doe nothing doubt but to satisfie you.

Philan.

I would be glade to be satisfied. First it seemed to mee, that the Preacher ioined Christ and faith together; and made them equall in our iustification.

Philopon.

It is true, he might well ioine them together, because God hath ioined them; and take you heed how you put asunder that which God coupled. But hee would not, I dare say, ioine them in equall degree; indeed they must goe together in our Iustification; but as the gift and the hand; the ele, and his object; the matter and his instrument: thus hath the spirit coupled them in his Text, and in many other Scriptures.

Philan.

Yea, but it seemeth to mee, that faith is not so much as an hand or instrument: for an hand, in receiuing a gift, doth something, but faith doth nothing in our iustification before God.

Philopon.

As an hand receiveth a gift, and that is all it doth; so all that faith doth toward iustifying

iustifying, it is to receiue the perfect iustice of Christ. This the preacher told you, that faith is not our righteousness, nor any part of it; it did onelie laie hold on that which is our righteousness, and applie it to vs. As neither the hand nor the action of the hand, doth enrich a poore man, but the gift which is bestowed on him: So neither our faith nor the action of beleeuing did iustifie vs, but Christ his obedience & sufferings. Yet as the gift, doth not profit a poore man, except he receiue it; nor phylicke a sicke man, vnlesse it be applied: So neither doth the death and obedience of Christ, benefit vs to iustification, vnlesse they bee receiued by faith.

Philau.

I like not these comparisons: And it seemeth to me, that I haue benefit by Christs death ere euer I beleeue.

Philoponus.

You like not the comparisons, because they are directlie against your conceite; but the comparison is grounded on Scripture: For if Christ bee a Physitian, as he is called in the Gospel, and came to heale the sicke; his blood must needs bee the phylicke, and that which doth the cure: And we being poore, are made rich by that vn-

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speakeable gift of Christ, who became poore, to make vs rich ? Therefore as in physick, it is necessarie to bee applied to the sicke patient ; and a gift helpeth not, but when it is receiued : So it is with our spirituall physicke (the death of Christ) and that gift of himselfe for vs. True it is, it may bee said when Christ died, that he died for vs, on our behalfe, and for our singular benefit : but that the proper benefit of his passion, which is remission of our sinnes, doth come to vs before we beleeue in him ; it is as one should say, that meat doth benefit him before he eate it, or apparell before he put it on.

Philipp.

Is not my meat mine befoze I eat it, and my apparell also befoze I put it on, hauing paid for them I haue right to them both : so Christ is mine and I haue benefit of his death befoze saith, but I know not so much till I beleeue.

Philipp.

Iesus Christ and his righteousness being offered in the Gospel, there set forth to be receiued, are like to meat bought and brought home, and to apparell made and laid ready for our vse. Now then as meat and apparell, if the one be not taken and eaten

eaten, and the other be not put on, we haue no benefit at all; for clothing and feeding our bodies, which is the proper benefit of them. In like manner Christ and his righteousness, though already wrought for vs and laid before vs in the word: yet neither clothe nor feede our soules, that is, doe vs no benefit to iustification, vntill by faith we take it to our selues: and for right vnto Christ and his merites, God hath decreed wee shall haue right to them, when in time we come to beleeue, but actually right in them we haue none, till wee bee actually engrafted into Christ by faith.

Philas.

I grant we haue no comfort of our Iustification till we doe beleeue.

Philopont.

Comfort of soule is a fruit of iustification, which must first be had by faith; and when the beleeving sinner once is pardoned his sinnes, and accepted for righteous with God, then followeth peace and comfort, as it is written, *Being iustified by faith wee haue peace with God*, Rom. 5.1. And Paul praith God to fulfill the *Thessalonians* with ioy through beleeuing. Again, it is an absurd thing to imagine that a man may haue iustification without comfort, that a mans

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finnes can be forgiven; and he become the child of God, the heire of heaven, partaker of Christ, and all his riches, live in hope of Celestiall blisse and glory, as the iustified person doth, *Rom. 5. 2.* and yet be without comfort, as you fancy that one may be iustified in distance of time, long before he doe belecue to his comfort.

Philas.
I pray you, let mee aske you this one thing, what it is that makes a man stand iust before the iudgement seat of God, is it his faith?

Philas.
You neuer answer to any thing, *Philasus*, but come vp and down in your objecting & questioning. Wel, I wil follow you & go step by step with you. Therefore I answer, that it is not our faith as a quality or gift can doe it: for it is weake and vnperfect, not able to abide the rigor of Gods iustice; no more then loue or good works. So as the iust God, if he would deale strictly, might condemne a man for the imbecillity of his faith, and every one of Gods children haue cause daily to pray pardon for vnbeleefe, and doubting ioined with their faith, and that God would increase it more & more, yet for all this it hath place in our iustifying

as an instrument.

Philan.

Yea, but then what is it, that maketh vs stand iust before the Tribunall of the most righteous God?

Philopon.

Christ Iesus and his perfect obedience, being apprehended & made ours by faith. For in Christ his obedience, there is not the least spot: so as it can endure the examination of Gods iustice: yet this profitech not vs, till it be made ours by beleeuing the promise concerning Christ.

Philan.

I cannot allow it, that we should be said to be made righteous by faith: And that was one thing which I mistook in the preacher, that he spake so, as if faith were a cause of our righteousness.

Philopon.

You shew your selfe little skilled either in causes or in Scripture. Gods grace is the principall efficient cause, Christ obedience and death the materiall: Imputation of Christs righteousness to vs, is the formall: the glorie of Gods grace is the finall; and faith is (as Logicians speake) *causa adiuvans*, an helping cause, an instrumentall cause; by helpe whereof the righteousness

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of Christ is made ours, that so we may be approved for righteous persons in Gods Iudgement. And why then may wee not say, We are made righteous by faith, seeing not onely the Scripture speaketh so, Gal. 4. *That we might be made righteous by faith in Christ*: but also common speech will beare out this? For doe wee not say that this horse-shooe was made with this hammer, and this penne was made with this knife, and this peece of cloth was made with this shuttle and loome, because these are instruments by which such things are made? so is faith a spiritual instrument, without which we are not made righteous. And albeit it is indeed the perfect iustice of our Lord Christ, which maketh vs iust, yet if yee knew any thing, yee could not well be ignorant of this, that it is vsuall in Scripture and common speech to attribute to the instrument, that which belongs to the author and worker. But I maruell what may bee the reason you are so loth to admit faith to haue some thing to doe in the act of iustifying. seeing the Apostle saith so expressly, *that wee are iustified by faith.*

Philautus.

Because saith it is a quality, and qualities,

lities, they be in vs : and no thing in vs can auail to iustifie vs before Gods iudgement seat. Also it is a part of our sanctification, how then can it iustifie vs ? Againe, if we should be iustified by faith, then wee should giue some glozy to our selues, for our owne iustification, and so robbe Christ. Moreover, how shall little childzen bee iustified, for they haue no faith ? And besides this, if I should say, that wee are not iustified, till wee haue faith, then we should make God changeable, and our faith should be the mouing cause why God should loue vs, and bee pleased with vs. As for that which is written, that we are iustified by faith, there is so much said of woorks by Iames ; And by faith, in Paul I vnderstand Christ the object of our faith.

Philoponus.

You haue said many things which I will answer vnto in order. That faith is a quality, it is true, and that it is in vs : but withal know this, that it doth not iustifie as a quality in vs, but in an other consideration, as by the ordinance of God it is appointed to bee an instrument to reach out it selfe, and lay hold vpon the righteousness which is without vs, in another, euen in Christ, and

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to make it ours, or (because that word of sends you) to receiue it, and apply it vnto vs: euen as the eie and the hand, are parts of the body, to profit the whole: But wee doe not see, and receiue any thing by them as they are parts in the body; for so the foote is, and yet cannot see: but by a certaine property, put into them of God, whereby they can looke and behold, receiue and lay hold vpon their proper objects. So faith, is a quality in our soule, and a part of sanctification, but yet iustifies not in that respect; for then loue, and hope, and meekenesse, which are qualities, might iustifie. But faith doth it by a certaine property giuen it of God, whereby it is able to see Christ, and to receiue him with his righteousness. And whereas you feare lest some glorie should be taken from Christ by iustification by faith, the Apostle quireth you of that feare, in telling you the quite contrary: That God doth iustifie vs by faith in the blood of his Sonne, to declare his righteousness and patience, and that by this doctrine of faith, all reioicing and glorying is excluded from vs, *Rom. 3.* And indeed it is much to the glorie of God, that faith finding nothing in our selues wherewith to pacifie God, neither before

nor after our regeneration, seeketh for the whole matter of our righteousness and satisfaction for our sinnes, in Christ Iesus, ascribing euen this, that we haue Christ and his iustice for forgiveness of sinnes, vnto the free grace and mercy of God : and as he that reacheth out a leprous hand to receiue a gift of a king, hath no cause to reioice : so no cause is there to reioice because we receiue Christ his righteousness by our faith, which for the infirmities be in it, is as a leprous hand, and needeth pardon as well as other our imperfect gifts and works. Touching your reason from Infants, albeit some Diuines affirme, that elect Infants haue a degree of faith of their own, and others say, that they are iustified by the faith of their parents, yet because it is not agreed by what instrument they are iustified, and it is enough for vs to know, that being the seed of the faithfull, the covenant of grace and saluation is made to them, therefore that need not trouble you. The matter is, how men of yeres are iustified : this wee say with the Apostle, is by faith. How this Doctrine should make God changeable, I see not, neither well can I tell your meaning, except it be this, that the elect being not iustified, and absolved

solved from the promise now, with before, and changeable the Scripture their children of God and being well pleased 3. verse last is in the there is no But as he sting by ching him them good tion he p of that them act ued in his no change not at all deterru gun to l ward a indeed. new bri from sin

solved from their sinnes, till they beleue
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 the Scripture, that euen the elect before
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 well pleased with them, *Ephes. 2. 3. Mat.*
3. verse last. Yet heerein the change rather
 is in the Elect, then in God, with whom
 there is no shadow of change, *Iames 1. 17.*
 But as hee loueth his elect from euerla-
 sting by loue of his purpose, and as tou-
 ching his good will in determining to doe
 them good; so at their calling and iustifica-
 tion he powreth out the fruits and effects
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 them actually and really, whom he euer lo-
 ued in his counsell and decree: and so here is
 no change in God, except either he should
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 ward alter, and hate them; this were change
 indeed. But the elect themselves in their
 new birth and iustification are changed
 from sinne to righteousness, from Satan

to God, from death to life. Tell me, if the day which in the morning was cloudy and rainy, proue cleare and faire : if a man which was sicke and crasie, become whole and strong ; if a Citie besieged and beset with enemies, suddenly obtaine peace : yee will say, that day, that man, that City is changed from euill estate, to good estate : but ye will not say God is changed, who wrought these changes, purposing for causes known to himselfe, to send foulness of weather, sicknesse, warre for a time, and at his owne appointed time, to alter this. The like is here, if the elect while they lay in darkenesse of ignorance and sinne, by reason of that corruption, which God (being holy) hateth, were for the time vnder his wrath, obnoxious to iudgement, and afterward being inlightened and drawne to Christ, to beleue in him, and renewed by his spirit, God doth now begin actually to loue them, hauing printed in them the Image of himselfe, and put the Iustice of his Sonne as a robe vpon them, we may well say, that the elect are changed, from a wretched to a blessed estate : Yet no change at all in God, who purposed alwaies in himselfe at some certaine time to regenerate and iustifie euery one of his elect by
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faith in his Sonne. Further, take an other comparison. A king riding along in his hunting sport or progresse, espieth a most pitious child naked and poore, cast out and exposed to violonce of weather and fury of beasts, yet he setteth his heart on it. causeth it to be taken vp, giueth charge that order be taken to clothe it costily, and feed it plenteously, and bring it vp liberally, by which meanes it groweth, becommeth a man, applyeth his wit and strength, and gifts to please the King, who seeing his towardnesse and good behauiour, is now delighted and taketh pleasure in him, whom he did onely pity before : so it is with God the heauenly King, hee euer loueth his elect with the loue of mercy, pitying them euen when they are beggerlie and empty of all good things, and exposed through sinne to all miserie and danger. But after he hath put his spirit in them, and furnished them both with perfections of his Sonne and the gifts of the holy ghost, so as they applie themselves to serue and please him, he now delights in them, and loueth them with loue of complacencie, as I may speake, being wel-pleased with them.

Philal.

Sir, I pray you be contented to speak yet somewhat more to this point, to lay it out with so much plainnesse as you can: for it is a thing that (as I haue heard) this our neighbour doth much harpe vpon, that our doctrine of Iustification by faith, maketh God sometime to hate and sometime to loue his children as a changeling.

Philopon.

At your request, I am contented so to do. God at the first doth not actually loue vs, because yet wee are not, wee haue no existence and being, but he onely purposeth and determineth to loue vs: And so are the places of necessity to bee vnderstood, which speake of his louing vs from before the foundation of the world, as *M. Beza* expoundeth them; He loued *Iacob*: that is, he decreed to loue him, or he loued him in purpose. And sure it is a good part of loue to purpose and meane well to one, especially such things as G O D meant and purposed to vs: But when we are borne into the world (I speake of such to whō God giueth not faith, vntill they runne out perhaps the greatest part of their life) hee loueth vs now as his creatures,

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verse 13.

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*Zanch. de
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concerning Iustification. 111

tutes, for that is his owne making, and whatsoeuer he made is good, and to bee beloued: But as wee are still in the old man, corrupt and sinfull, and wholly peruerse and naught, hee hateth that; for it was none of his making, neither is it the thing which he purpoeth from eternity to loue, but is that which shall perish and be destroyed: 2. Cor. 5. 5. VVhen we come to be regenerate and borne againe, this new man, which is of his owne making, or this Creature thus renewed, he loueth with a perfect loue: for now wee are his owne; and these are they whom hee purposed to loue from eternity: *Iohn. 13. 1. 14. 13.* Now if y^e say Gods loue in this is changeable, you speake absurdly: for is it changeable, because that which was in purpose, is now in act? If a Father out of his loue purpose to giue his sonne an house and land, and keeping his meaning hid to himselfe till a certaine time, do then manifest this his purpose and giue it indeed, this is constancy and not change. That is changeable which being once begun doth after alter, & that subiect which God doth once hate or loue, hee doth it to the end. As wee are his creatures God loueth vs, but more as wee are his new creatures

tures iustified and sanctified, and so hee doth loue and will do for euer. As farre as we are vnregenerate, that is, so much in vs as is vnregenerate, God doth still hate and will hate it vnto the end, till it bee abolished. And so doth God speak of that excellent regenerate man, King *Dauid*: 1. *Sam.* 11. 27. that which *Dauid* did was euill in the eyes of God: and no meruaile for if a sinfull man which is regenerate, do hate that part of his that is vnregenerate, and disclaime it to be none of his, as *Paul* did, *Rom.* 7. Not I, but sinne which dwelleth in me, &c. How much more shall wee thinke the same of that most holy GOD, that is more pure of eyes, then that he can behold iniquity? Now to returne to you *Philautus*, whereas you said that wee make faith a mouing cause, to moue God to loue vs, because we say, that we are iustified by faith, this is a silly shift and a false: we neuer teach so, nor it cannot follow of this doctrine. We teach that God found nothing to moue him to giue his sonne for vs, and to put faith in vs, but his owne free grace and goodnes. And whensoever hee doth vs any good, hee fetcheth the cause from himselfe: *Psal.* 25. 7. Onely we teach, that at what time we beleue in his

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his sonne, then wee are partakers of his sonne, and of all his good things, that he may embrace vs as a Father his children, who before by reason of sinne were the children of his wrath. That which ye say to annihilate iustification by faith, that *James* affirmeth, that we are iustified by workes, as well as *Paul* saith we are iustified by faith, if your meaning be (as I feare it is) that we are no otherwise iustified by faith, then by workes, ye do foully misse the marke, and are in a manifest grosse error: for when *Paul* affirmeth, that we are iustified by faith without the workes of the law, the meaning of the Apostle is plaine, that we are otherwise iustified by faith then we are by workes. How we are iustified by workes *James* expoundeth in that place, whē he writeth thus, Shew me thy faith by thy works. Works thē iustify declaratiuely, because they declare & shew our faith to bee no dead faith, and our selues to be iust persons: therefore to bee iustified by faith (as *Paul* writeth) must haue some other sense, that we are iustified by it not declaratiuely, as if we should onely know our selues to be iust by faith, as wee do by workes, but instrumentally, because by it we apprehend that which is
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our iustice. This then I say, there is a iustification of the person before God, & this is by faith, as *Paul* saith; and there is a iustification of faith it selfe before men, and this is by workes, as *Iames* saith: for workes shew that the faith of the Elect is no counterfeite faith. Lastly, whereas you will haue Christ meant in these places which speake of righteousness by faith, & of being iustified by faith; this wee grant to be true, that where faith is mentioned in such places, without expresse mention of Christ, there Christ is inclusiuely contained; but herein ye are deceiued: first, if ye thinke, that Christ is meant in such places without all referēce to faith. Christ is meant & faith too, the one, as the matter of our righteousness, the other as the instrument: for why would the Apostle name faith if he meant it not? Secondly, whē the Apostle together with faith doth expressely speak of Christ: as *Gala. 2. 16.* We are not iustified but by the faith of Christ. And againe, We are iustified by the faith of Christ. And *Gala. 4. 27.* We are all the sonnes of God by faith in Christ. If in these and the like places you will say that Christ is meant by faith, you bring forth very trim and fine expositions of Scripture,

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concerning Iustification. 115

ture, for it would be thus much: We were iustified by Christ in Iesus Christ, and be the sonnes of God by Christ in Christ. Wherefore wee must of necessity yeeld to this proposition, that Christ iustifieth vs by faith. VVhat say ye? do ye not acknowledge these words of Scripture, We are iustified by Faith in Christ?

Philan.
I say we are iustified by Christ without the helpe of faith.

Philopon.
Ye will not say (I dare affirme) that wee bee iustified without faith, this were to crosse the plaine words of the Apostle.

Philan.
I say we are iustified by Christ without the helpe of faith.

Philopon.

Well *Philan*, this argueth no good meaning, you would gladly say wee are iustified without faith, but that ye see, you must therein gaine say the spirit of God: and yet ye might as well say it: for this which ye affirme is all one, but that Satan blindeth you, that you cannot see your palpable mocking of the truth: for I pray you, to bee iustified without faith, and without the helpe of faith, is it not all one,

one. If I say, of one that hee eateth this meat without a knife, it is all one as to say, he eateth it without the helpe of a knife: or if it should be said, that you lifted a log without me, is it not thus much, you lifted it without my helpe? God open your eyes, for I perceiue you are out of the way. And that you may the better see to come againe into the way, consider this, that all that faith can do in this matter, it is to be an helpe, not to Christ, who alone hath absolutely in himselfe wrought our righteousness, but an helpe to vs, thereby to attaine and come to that righteousnesse, drawing and pulling it to our selues by that spirituall hand.

Philant.

If this be an errour to say that we are iustified by Christ, then am I in an errour.

Philoponus.

Well *Philantus*, ye bewray your spirit: who saith it is an errour to hold that wee are iustified by Christ? this is yeelded to you: but to affirme that Christ doth iustify vs without faith, this is an errour to shut out faith from being the instrumentall meane of our iustification and saluati-
 nes & life. on; this is erroneous.

Philant.

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Philaut.

I do not so: For I hold that wee are not saued without faith, though wee be iustified without the helpe of faith. And further I hold, that by faith we know our selues to be iustified, and haue the comfort of it: and also I hold, that we apprehend Christ and righteousness by faith.

Philopon.

Some of these sayings sauer of ignorance, some of them are such as may be well taken if they bee well meant, and some are true and sound, if you will stand to them, and some of them fight against other some, the last against the first, as being contraries: for it is ignorance to say, that we are not saued without faith, and yet are iustified without it, seeing the scripture which affirmeth the one, *Ephes.* 2.8. We are saued by faith, doth also say the other: *Gala.* 2.16. We are not iustified but by the faith of our Lord Iesus. Again, if by saluation ye vnderstand (as the Scripture doth) our entrance into the estate of grace, when we begin at our new birth to be freed and saued both from the curse and bondage of sinne by forgiveness of sinnes, and sanctification of the spirit, then iustification is saluation begun, and to

to be iustified and saued by faith is all one. Hee which is iustified is now saued by Christ inchoatiuely, as touching the beginning of his saluation: and thus the holy Ghost speaketh of *Zacharias* when his sinnes were forgiven him: *Luk. 21.* This day is saluation come to thy house: And *Eph. 2.6.* By grace we are saued; being spoken of such as did beleue in Christ, and were yet liuing in the world: And *Iohn 17.3.* This is eternall life, to know God and Christ. Which places doe teach thus much, that saluation and eternall life is begun here, and perfected hereafter in heauen. But if you meane by saluation the full possession of glory in heauen, without all respect of the entrance and beginning of it here in earth (as I doubt ye doe) then you doe still rub vpon that error, that faith doth no more to saluation then hope and loue or repentance, which euery one must haue as well as faith before he can go to heauen. Whereas ye adde (to make a shew that ye exclude not faith) that we know our selues iustified by our faith, this speech might well passe if it were spoken by one that meant well: for so the Scripture speaketh, My righteous seruant by his knowledge shall iustify

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concerning Iustification. 119

iustify many: *Esa. 53*. And to know God and Christ is eternall life: *Iohn 17 3.* and *2. Cor. 5. 1.* We know that when &c. In which places the Scriptures speake of the knowledge of faith, of the apprehensue knowledge which bringeth vs to Christ, and knitteth vs with him and all his benefits. But if vnder this terme ye doe hide the poison of your errour, that ye are first iustified, and then by faith ye know your selfe to be iustified, as by a signe or token, euen as ye know it by other workes of the spirit, then it is vtterly vntrue, and ye do but dallie.

Touching your other speeches of apprehending Christ by faith, and that yee are by faith iustified apprehensiuelie, stand to this and then you think as the Preacher taught, and as every good Christian ought to thinke: But how doth that agree with your other words, when ye said we are iustified without the help of faith, and that ye haue benefit by Christ before ye beleue? These things implic contradiction, to say ye apprehend Christ and his iustice by faith, and that yee haue Christ and his Iustice without the helpe of faith: your words therefore haue some secret sense which you are loth to haue o-

opened & vnfolded, but I will vncafe your meaning. Tell me in good earnest: you do say, that faith doth apprehend Christ; is not your meaning, that faith apprehends him, not to iustification, but to your comfort? Is not this your minde; that first yee haue Christs iustice without faith, and then belecue, that vpon that faith comes comfort?

Phuam.

It is indeed: for as I haue said before, I haue Christ and my Iustification by him before I beleue, but when as I doe beleue, then I haue the comfort of it to my selfe.

Philopon.

I thought so: you speake ignorantly. We apprehend Christ by faith both to iustification and to comfort: these are things that cannot be pulled asunder, though they be sundry things, as the cause and effect: for one of these depend on another, as I haue said before. It is such a conceit as I thinke neuer before did enter into any mans braine, that wee should haue onely comfort of iustification by faith, and not haue Christ and his righte guesnes by faith.

Philan.

We cannot possesse Christ without faith, but

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Philoponus.

This is your ignorance: what is it to possesse a thing but to haue it as ones owne? so that to haue Christ, is as much as to possesse him. But I know your meaning, that you cannot fully possesse Christ in heaven, before ye haue faith, and this is true: and so much ye may say of all gifts and of actions, of our life, and of your death too, these must go before your full possession of Christ in heaven: but I hope there is more to be attributed to faith then this, even this, that you cannot here in your pilgrimage, either haue Christ himselfe, or his righteousnesse, or any benefit of his, vntill ye haue faith to beleue in him.

Philan.

If this should bee true, in what comfortles case are those Parents, whose children die in their infancy, before they are, or can beleue?

Philopon.

Before you tooke thought for your Infants: Now you are troubled about the Parents of infants. Ye are afraid lest this blessed truth of God, concerning the office and power of Faith to apprehend Christ for our righteousnes, should shut infants that

die in their infancie out of heaven, and so plunge their parents into a gulfe of heauines, therefore for the easing of your heart, or rather indeede in behalfe of such parents whom it may concerne; I will here adde some thing to that hath been said this way. I desire that al which read my opinion with these reasons following, would waigh them without prejudice, examining them in the ballance of right reason, and of diuine truth; where if they be found to beare waight, let them be receiued, if otherwise, yet blame me not for reporting mine own iudgement, with the grounds of it, sithence I referre my selfe herein to the censure of the godly learned, without any offence to any man that is not of my minde herein. This then is my opinion touching such infants, as being elected to life die in their mothers wombe, or soone or not long after they come into the world: I say of the, they haue faith, and may as well bee said to haue faith supernaturally given them of God, as they may bee said to haue knowledge, memory, will, affections, and other faculties of nature. For what is faith? an apprehending knowledge, or knowing apprehension of Christ, *Iohn 1. 12*. How weak

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be,

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P. Martyr.

be. 3. Is it impossible or absurd to say, that this or the seed of this, some sparke of it, should bee in infants, more then to say the seeds or sparks of knowledge, will &c. are in them? doth the weaknes of the organ of the body make it impossible for God to worke supernaturally in the soule? and whom in a moment and an instant (beeing taken vp into heauen) he powreth a whole sea of graces vpon, and endueth with more knowledge & vnderstanding, then all the Apostles and Prophets had whilst they liued vpon the earth, where they saw in part (infants now in heauen seeing perfectly) can he not immediately before the translating them, bestow one droppe of knowledge on them, as much faith as a grain of mustard seed, and make them by the tippe of the hand of the soule, and as it were, their fingers end to touch him, whom they shall straightway vpon their departing hence haue the full sight and fruition off. And how was *Iohn Baptist* filled with the holy Ghost, being in his mothers wombe, if the spirit could not at all worke in the faculties of his vnderstanding? The worke therefore of God in these infants, it is vnpossible for vs to sound, who know not so much as the very naturall worke of God in

Infants of christ an parents apprehend righteoulnes by faith, which is a motion of the spirit in infants knowne to God alone. *Heming, in 1. Cor. c. 10. vers 2. Caluin lib 4. cap. 16 S 19.*

infants? For what or how farre these powers of nature extend not onely for the seeds of vnderstanding, will, affection, but euen of actuall vnderstanding, willing, affecting, which of vs can tell? And that infants doe thus come to Christ and by faith beleue in him, besides the arguments and places before alleaged, it is to me manifestly proued, *Iohn 6. 35. 37.* Whereas our Sauiour defining first & teaching what it is to come to him, namely, to beleue in him: He that cometh to me shall not hunger, and he that beleueth in me shall not thirst: immediately addeth this generall and vniuersall doctrine, as the condition of all the Elect, which none can bee exempted from, Whatsoeuer the father giueth me (meaning all those, whom GOD in his euermlasting counsel hath appointed to be Christs) shall come vnto me or beleue in me. Again, This is the wil of him that sent me, that euery one which seeth the sonne, and beleueth in him, should haue euermlasting life. Hence it is, that faith is called the faith of Gods Elect, *Titus 1. 1.* For they all and onely they haue it. And to the *Romans*, Whom he predestinate, them he called, and whom he called, them he iustified, *Ro. 8.* All therefore & euery one of the Elect, euen the little

Infants

concerning Iustification. ¶ 15

Infants are called, that is, come to Christ by faith, before they be iustified by him.

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The antithesis or opposition, which is made, *Gal. 3. 22.* The Scripture hath shut

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all (that is, all men, and whatsoeuer is of, and in man) vnder sinne, that the promise by the faith of Christ, might be given to those that beleeye: this proueth, that faith which is the remedy, must needs be as general as the disease that spread ouer al. And where in an other place, *1 Cor. 1.* he saith, that Christ is made vnto vs, (to al, & euery one of the elect) wisdom, as well as righteousness & sanctification; the infants iustified and sanctified by him, are of necessity to haue this wisdom, which standeth in knowing and beholding of him, in whom onely true wisdom is to be found, and is the roote and mother grace from whence the rest doe spring. And lastly, the similitude of the brazen Serpent, *Iohn 3. 14.* doth euidently confirme it. Now as for the obiection, that faith cometh by hearing, that men are regenerate by the seede of the word, &c. it may receiue this short answer, namely, that it is plaine that those things are spoken but of Gods ordinary dispensation, towards men growne, and capable of hearing. Now to the incoueni-

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ences concerning beleeuing parents, this I say: they are not to be greeued but to reioice, that God, being the God, not of them only, but of their seed, their children departing are within the outward covenant most assuredly (which no other children are) and it is to be hoped, are the heires of the true covenant.

Philalant. If I could beleue this you say of Infants, then I should the more readily be brought, to thinke that surely there can bee no iustification of any elect without faith. For there is but one way of Iustification common to al the elect, but I yet thinke the elect Infants to bee iustified without faith, therefore I iudge the like of men growne and in yeeres.

Philoponns.

Ye haue heard what I can say for Infants: but let me tel you this *Philant.* that howsoeuer the case be concerning infants, either in truth, or in your opinion; yet of men which come to yeeres before they beleue; it is certaine they haue no part in Christ and his righteousnesse, till they beleue: and besides these reasons, which *Philalant* our friend, reported to be vsed by the Preacher in your hearing, I will not stick to cast in my mite: to trie if it be possible to

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to bring you to a better consideration in this point.

First, we haue not Christs righteousnes till we haue his spirit: *For if any man haue not the spirit of Christ, the same is none of his,* Rom. 8. *But by faith onely we haue the spirit of Christ,* Gal. 3. 2. Receiued ye the spirit by the works of the law, or by the hearing of faith preached? And *Gal. 3. 24.* he saith, We receiue the promise of the spirit through faith, therefore wee haue not the righteousnesse of Christ till faith.

Secondly, wee haue not Christs righteousnesse till we be the Children of God: *But by faith onely wee be the children of God,* Gal. 3. 26. *All yee are the sonnes of God through faith in Christ Iesus.* And *Iohn 1. 12.* *As many as receiued him he gaue them this dignity to be the children of God, euen to those which beleue in his name,* 1. Ioh. 5. 1. Euery one that beleueth is borne of God: therefore we haue not Christs righteousnesse vntill we haue faith.

Thirdly, that whereby wee receiue the promised blessednes, is the meanes whereby we receiue Christs righteousnesse: for these two, righteousnes and blessednesse, cannot possibly be seuered; for which see *Rom. 4. 4.* *But by faith onely we receiue promised*

*mis*ed *bles*sednesse, Gal. 3. 9. They which are of faith are belesed with faithfull *Abraham*. VVherefore Gal. 3. 22. it is said, that the promise by the faith of Iesus Christ may be giuen to them that beleeue: Therefore no righteousnesse till faith.

Fourthly, they which of darkenesse are light in the Lord, & be called out of darknesse into this wonderfull light, are translated from the power of darkenesse vnto the kingdome of Christ, were not partaker of Christs righteousnesse before that time. But such is our estate, as appeareth by *Ephes.* 5. 8. *1. Pet.* 2. 9. *Coloss.* 1. 13. Therefore we are not parakers of Christs righteousnesse so soone as wee are borne, or at any time before wee beleeue. Now then *Philautus*, to retort your argument vpon your owne head, and to beat you with your owne weapon; I doe thus reason: There is but one way of iustification, common to all the elect, which indeed is true by *Rom.* 4. (see the whole Chapter.) But men of yeeres which are elect (by the former reasons) haue not Christ with his righteousnesse, till they haue faith to beleeue in him. Therefore also this is true of elect Infants, that they are iustified no other way. And to fortifie
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this with a new Argument: It *Abraham* and his seed haue one common way of Iustification, as the fourth to the *Romans* cleereth, and elect Infants bee *Abrahams* seed, it followeth that as righteousnesse was imputed to *Abraham* through faith, so is it also to all his seed, elect infants and others.

Philant.

But whereas it is written of *Abraham* Hee beleued and it was impured to him for righteousnesse: this Text is cited out of *Genesis* 15. 6. Yet certaine it is, that *Abraham* was iustified long before that was spoken vnto him: therefore before he beleued. Againe, it was not his beleefe iustified him, but that thing which he did beleue, that is, *Christ*.

Philoponus.

I perceiue, *Philantus*, whatsoeuer is said to you to perswade, you hold still your conclusion, that the elect are iustified before they beleue. But touching *Abraham*, it is certaine as you say, that *Abraham* was iustified before that was spoken vnto him and of him in *Genes.* 15. 6. *Abraham beleued, &c.* but not before hee beleued: for at the instant of his calling when faith was first put into his heart, hee then was iustified

iustified. But yet because the Scripture doth not pronounce of him to bee iust till that time that it bringeth him in beleeuing that promise made vnto him, concerning issue of his body there, *Genes. 15.6.* this was it which made *Paul, Rom. 4.3.4.* observing that, to affirme that *Abrahams* righteousness came not through workes, but through faith, whereof he then gaue a new prooffe and triall: so as *Abrahams* iustification which began by faith, proceeded also by the same meane. Now to that you say, that not faith, but that which his faith laid hold on did iustifie him: true it is, Christ is his righteousness before God; yet so, as it is ascribed to faith, being the instrument, to receiue it. That which *Abraham* beleued, to wit, Christ, did iustifie him, yet not before, nor without his beleeuing. For seeing *Paul* saith, that *Abraham found nothing by his workes*, whereof to reioice with God, and that the promise was made to him, not by the law, but by faith, it is hereby plaine, that *Abraham* had no iustification by Christ at all without faith. But *Philantus*, I haue oft heard ye say, that the elect are iustified by Christ before they beleue. Yet you neuer opened your minde to shew at what time the elect are iustified,
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and how Christ and his righteousness are conuained vnto them. I pray you therefore tel vs your full opinion heerein: and let vs heare also what Scripture you bring to proue your opinion.

Philan.

Herein I will satisfie you. I hold that Christ with his righteousness doth come to all the Elect by imputation: and for the time, I hold that the Elect are imputed righteous, and so accounted of God even from euertlasting. And touching the Scriptures, which be the grounds of my opinion, I want not Scriptures to warrant that which I say, nor the force of good reason, as I thinke.

Philopon.

This is it ye say: 1. that we haue our righteousness from Christ before we beleue in him: 2. and it is conuained to vs by imputation, and that from euertlasting: 3. and that ye haue Scriptures to proue what yee say. VVell then, let vs heare your Scriptures, for the first point, that our righteousness is by Christ, without all reference to faith, which hitherto ye haue affirmed, but made little shew of any Scripture to proue it.

Philan.

My first Scripture is out of *Genes.* In
the

this seed all Nations shall be blessed, this seed is Christ, and in him we are blessed, therefore in him we are righteous.

Philosophus In the old time

*Non litera
legis sed le-
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labarum sed
in radice
rationis.*

Philantus, there was neuer Heresie so desperate and sottish, but it could make some shew of Scripture for it. If Satan could doe Scripture, no maruell after his child he bold to allenge it. Therefore not the words but the meaning of Scripture is to be looked into. For your place of *Genesis*, all yee can gather from it, is granted you. In Christ we have righteousness and blessednesse: but what of this? where is your conclusion, that we are partakers of this Christ together with his righteousness and blessednesse without faith? no such thing will follow from that place. Nay, what will you say, if this place which yee bring against Iustification of faith, doe preacht Iustification by faith? See *Gal. 3. 8*. The Scripture seeing afore hand that God would iustifie the *Gentiles*, through faith, preached before hand the Gospell to *Abraham*, saying, *In thee shall all the Gentiles be blessed*. Eoe; heere in that text of *Genesis* we finde faith the instrument caught as well as Christ, the matter of our righteousness. Tell me *Philantus*, be the rest of your Scriptures

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tures of that nature with that in *Genesis*, where Christ is named, without expresse mention of faith?

Philant.

They are indeed, as 1. Cor. 1. 30. and 2. Cor. 5. 10. God was in Christ reconciling the world to himselfe, and such like.

Philappon.

Then you have your answer already, out of that former place to the *Galatians*, which sheweth vs, that faith even where it is not named, must be vnderstoode, and is to be coupled with Christ, as the instrument with his obiekt. Howbeit, know yee further, that ye reason foolishly from the mentioning of Christ, to the excluding of faith. For subordinate causes, are not contrary one to another, as if one being put, and granted, the other should be denied & removed. Would you thinke this a good reason? It is written, God giueth children, or children are the gift of God, *Psal. 127.* therefore they are not brought forth by their parents? Or thus: It is written, Christ is our Saviour therefore he doth not save vs by the ministrie of the word? Or thus: It is written, Wee are iustified by faith, therefore we are not iustified by Christ: how false is this? And yet I may reason thus, as well

as you may reason as you doe. Lastly, euen those places which you name, fight against you, being well and duely considered: As seldome can they which maintaine an error, alleage a Scripture, but it will bee as a sword to cut their owne throte. As for example, yee alleage Christ is made righteousnesse, 1. Cor. 1. 30. but to whom? to vs, saith the Apostle, that is to say, to *Paul* and other beleeuers. Again, God reconciled the world to himselfe in Christ, 2. Cor. 5. 19. but what world? the world of the elect beleeuers: for as there is a world of Infidels, *Iohn* 17. *I pray not for the world*: so there is a world of faithfull ones, 1. *Iohn* 2. 3. *Not for vs onely but for the sinners of the whole world*: that is, beleeuing *Gentiles* as well as beleeuing *Jewes*. I remember *Philautus*, ye said that the elect were iustified and accounted righteous by Christ from euerlasting: doe you thinke so? and what Scripture haue you for this?

Philaut.

I doe so iudge and hold, that the elect were euer accounted righteous with God, & heires of his kingdome through Christ: because it is written, Christ was the Lambe slaine from the beginning of the world, that is, from euerlasting.

Philogen.

concerning Iustification. 131

Philopon.

What do you gather from hence?

Philant.

That Christ was ever the head of his elect, and they ever his members, and therefore the righteousness of him the head must needs be the righteousness of his members.

Philopon.

First *Philantus*, we grant that all things are present with God, *simul & semel*, that is, together & at once, for there is not with him *prius & posterius*, that is, before and after, as with vs. To our purpose, it is yeelded that Iesus Christ his actions, sufferings, death, resurrection and his whole mediation, with all the effects and fruits towards all the Elect, were at once and all together foreordained, by an immutable counsell from all eternity: but if hence you will say, that they were iustified from before the worlds: wee may as well say, that wee were called from everlasting, sanctified & glorified from everlasting, and that wee were both borne and dead before we were so indeed. For all these things GOD at once purposed, and they were all at once before the view of his allseeing eie. Christ speaketh of *Abraham, Isaac, and Jacob*, and

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saith,

Math. 22.

saith, that their bodies beeing dead did liue, God (saith he) is the God of Abraham &c. But he is not the God of the dead, but of the liuing: for all liue to him, that is, in his sight, and by his appointment their dead bodies shall as certainly liue, as if now they were alieue: but will you say, that when our Sauiour speaketh so, that their bodies were then alieue indeede? it were absurd. In like maner to say, wee are iustified indeed, because in Gods counsell it was decreed, is a foolish reason. *Rō. 8.* *Paul* the Apostle doth distinguish predestination from iustification, as the cause from the effect, an effect performed in time, proceeding of a cause which is eternall. This therefore wee are to hold, that the counsell of God hath so appointed all at once, as yet God doth fulfill that counsell by certaine degrees: which here for your instruction, I will plainly according to Scripture set downe. First hauing decreed to create all good in *Adam*, and to suffer all to fall in him, hee findeth in himselfe alone, cause & matter, for the which passing by others, he meaneth to loue and to saue vs, *Ephes 1. 5.* Secondly, hee purposeth to giue his Sonne for our redemption, that he being our head, & we growing

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ing vp as members into his body, may be partakers of all the good things in him: *Ephes. 1. 4. 5. 11.* Thirdly, he doth in his good time make vs by an effectvall inward calling, to come vnto Christ, that is, to belecue in him. *Iohn 6. 37.*

From which faith, these blessings ensue in order, and nature, one after an other, all being wrought together, and at once in respect of time. First, we are by a spirituall new birth incorporated into Christ, & made his members by ioints and sinewes, aptly compact and knit together in him, *Iohn 1. 12. 13. Ephes. 4. 15. 16. 1. Iohn 5. 1.* Secondly, wee become hereby one with him, whereupon, the Church it selfe comprehending the head, as well as all the members; is called Christ: *1. Cor. 12. 12.* Thirdly, being one with Christ, we haue also his spirit to be ours. *1. Cor. 6. 17. Rom. 8. 9. 14.*

Fourthly, this spirit being ours, worketh three noble effects. First adoption, or the making of vs the sonnes of God by grace, being regenerate and borne againe in Christ, who is the sonne of God by nature. *Gala. 4. 5.* Secondly, imputation of our sins to Christ, and of his righteousness to vs, whereby we are iustified, that is, held and pronouced righteous before the

iudgement seat of God. 2. *Cor.* 5. and last. *Rom.* 4. the whole chapter. Thirdly, Sanctification, whereby the power of our naturall corruption is corrected and mastered, that the old man with his lusts being mortified, we may liue in newnesse of life. *Rom.* 6. verse 3. till the 11. And so by these steps we ascend to our glory, which is the last and vndermost period, and furthest end of Gods counsell in respect of vs, as is his owne glory in respect of him selfe, *Ephes.* 1. 4. 5. Now touching the Scripture which you cited to proue Christ to bee the head of the elect from euerlasting: That Christ is the Lamb slaine from the beginning of the world: if ye referre these words (from the beginning of the world) vnto Gods counsell, then the meaning is to shew that Christ Iesus is an eternall redeemer in the purpose of his father: who (as *Peter* saith) did ordaine him before the foundations of the world were laid: But if ye referre it to the time of the promise made in the beginning, at and about mans fall (as in that saying, the diuell was a murderer from the beginning, i. an ancient murderer, as old as since his fall, which was in the beginning) then the sentence yee alledge, commendeth the efficacie of Christ his death,

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concerning Iustification. 135

to be as ancient as the promise of Christ himselfe; and it proueth thus much, that our Lord Iesus Christ is the onely redeemer of those which liued before his coming, and of those also which liue since. Christ by his death is the common Saviour of them both, the power and merit of his death, reaching both backward & forward: no lesse to such as beleueed that he would come, then to such as doe beleue that he is already come: and so controlleth that corrupt conceit of tying and limiting the validitie of his death, to the time of his incarnation, as if such of Gods people as were in the world before, had enioied onely temporall promises, without any fruit in the Messiah to life eternall.

Philale.

This was it that the Preacher noted in these words of his Text, where it is said (by the forgiveness of (or) passed sins) namely by one instrumentall meane, euen by faith, in the blood of this slaine Lambe, the sins committed of such as liued in times afore his incarnation, and of such as liued after, were remitted.

Philopon.

From hence then ye cannot collect, that the Elect were in Christ their head iustifi-

ed from everlasting. And wheress you say, the righteousnesse of the head is the righteousnes of the members, that is true: but none are the members of Christ, till faith make them such: for in that you presume, that Christ was the head of the Elect from everlasting, you must grant that it must be understood what God in his secret counsell hath appointed shall be, not what presently and actually he is: For to say that Christ was really and actually the head of the elect before *Adam* fell, it is absurd, when as yet all men were perfect in *Adam*, and needed no Christ, nor any Christ was promised them. And it is impossible they should be in both Estates together, that is, members of *Adam* and of Christ. That is also absurd that yee say the Elect were accounted heires from everlasting; for in the sight of God wee are not heires till we bee sonnes, *Rom. 8*. And sonnes we are not till our new birth; and borne anew, we are not till we belecue, as it is written, *VVho soeuer beleueth is borne of God. 1. Ioh. 5. 1.*

Philant.

Well sir: say what you will; I beleue that with God wee are accounted heires, and had our sins forgiven vs long before

besoze wee beloeue: euen as any king ha-
ning once purposed to pardon a traitor,
he is now pardoned with his king, though
he know not so much, and do still remaine
in prison. Euen so God hauing purposed
in himselfe from besoze all woꝝldes to ius-
tifie vs and soꝝgiue vs, we are with him
now pardoned and iustified, though yet
we know not so much.

Philapom.

This reasoning by similitudes is a very
weake kinde of argument; they be leaden *plumbra*
reasons. When matters are substantially *argumēta*
prooued by authority of Scripture and
good reason grounded thereupon, then si-
militudes doe serue well to illustrate and
declare the thing more plainely. But for
answere to your leaden argument, we say
that as a traitor to whom the Prince hath
purposed his pardon, is now pardoned
in the kings purpose: so are the Elect sin-
ners pardoned from euerlasting in that pur-
pose of God wherein hee decreed their
pardon: but as a Traitor is not actuallie
pardoned, except his pardon bee drawne
in writing, sealed, presented to the offen-
der, accepted and pleaded: so the purpose
of God for the pardoning of the Elect,
must be reuealed in the word, offered and

presented by the ministers, sealed by the Sacraments, received by the Elect through faith, and then are they actually pardoned, and not before.

Now for that you say, the Traitor is pardoned & yet remaineth in prison; how doth that fit your turnie? seeing the Elect beeing once effectually pardoned with God, they are now at liberty, and become Christs freemen. But whilst their sins are retained and vnforgiuen, they are in bondage to Satan, *Act* 26. 18. And when you say the Elect are iustified before their faith, but they know it not, ye know not what ye say: for euery iustified person knoweth he is so, 2. *Cor.* 3. And by the same spirit we know the things are giuen vs of God, saith *Paul* in the forenamed place. Now of these things which are giuen to the Elect of God, iustification is one, and a cheefe one.

Philant.

But our sauiour Christ speaking of the Elect Gentiles, which were not yet conuerted to the faith, saith, they were his sheepe: I haue other sheepe, saith hee, which are not of this fold: therefore it is plaine, that the Elect euen from everlasting are actually iustified, and the chil-

Iohn 10.

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ben of God.

Philoponus.

He meaneth they are not actuall sheepe, but sheepe of Gods purpose: for when he saith a little after, that he will bring them to the fold; it is plaine hereby, that they were not actuall sheepe, nor sheepe of his calling: but only such in Gods counsell & appointmēt: which because it is vnchangeable, therefore the Scripture speaketh sometimes of things and persons decreed, to be such, as if they were now such indeed. How say you *Philant.* do you not perceiue, that ye are awry in this matter?

Philant.

Yet at the least, Christ with his righteousness is giuen the Elect, from y^e time of the promise made to *Adam*: so; if the disobedience of *Adam* from the time that hee fell made all vnrighteous, then likewise the second *Adam* beeing once promised, made all the Elect righteous at once.

Philoponus.

If Christ his righteousness were not con-
uaied to vs till the promise, it is plain, that
then it was not ours from everlasting. But
further in your similitude there is a great
volikenes, and dissimilitude: for all men
were

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truth.

were in *Adams* loines at once, & so stood and fell with him, as it is written. In *Adam* we all sinne, and in *Adam* we all die. But all are not at once ioined to Christ, but euery elect person in his owne time, when he is regenerate, which is not till hee bee borne into this world, and begotten againe by the spirit of Christ. It is very true, that if all elect ones had by the ordinance of God beene one in Christ, knit and ioined to him, as to their spirituall head, from the time of the promise, as all were one in *Adam*, at the time of his fall (he beeing the roote and head in whom all men were by Gods appointment euen from his first being) then your reason had concluded some thing. There be other things wherein Christ & *Adam* be like one to the other, namely, that each conuay that which is theirs vnto such as belong vnto the *Adam* conuaies sin and death vnto his members: Christ conuaies righteousness and life vnto his. But they do this not in one maner: for *Adam* by nature, Christ by grace: nor at one time, *Adam* from the instant of his fall, Christ from the time that the elect are ingrafted into him by faith: therefore when *Paul* had said, *Rom. 5. 19.* As by the disobedience of one man, many are made sinners,

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ners, hee doth not say in the present time, that by the obedience of Christ, many are made righteous, but in the future time, many shall bee made righteous, euen then whensoever they shall belecue.

Philaut. But you will not deny I trust, but y^e al the Elect were actually redeemed and iustified at the time of Christs death.

Philopo.

It is well, I see heresie is vnconstant & vn certaine: and no matuaile, hauing no other grounds to rest on, but the vnstaied braine of fickle man. But to your assertion: It is true, that Christ when he died did then act the worke of our redemption, & fully merited by that act, or suffering rather, or if you will, by that actiue passion, or passiue action, perfect righteousness and life for all the elect. But if ye fasten the actual redemption and iustification of all the elect vnto the very time of his death, what a matter were that? For what then should become of all that liued and died before the comming and passion of our Lord? they must needs by this doctrine goe out of the world not actually, and indeed redeemed and forgiven, because Christ was not yet actually offered: contrary to the Scriptures, which teach (as we haue seene be-
heresie is only constant in vnconstancy, like fortune.

before) that the vertue and merit of that death, which Christ once suffered at the appointed time, doth reach to them that beleueed the promise of his comming, though they died afore his comming: for this is the nature of faith, that to it are present, not onely the things which be now at this time, but which shall be, or which haue beene heretofore. For it is the euidence of things not scene, *Heb. 11*. Therefore it is written of *Abraham* which liued before the law, that hee saw the day of Christ, and reioiced. And *Iob* beleueed in Christ the redeemer long afore hee came, and by that beleefe was iustified. Againe, for those elect that were borne after Christ his ascension into glory, it must be said of them, that ere euer they did exist in their owne persons, or had any sinne, their sins were actually forgiuen, and their persons actually iustified, which to say, what an absurditie is it? Therefore this we are to hold, that Iesus Christ at the time of his sacrifice did by his obedience to death performe and worke that righteousness, which by diuine appointment was to be imputed to all the elect, for their actuali iustification at what time they were in the world & did beleue. And here commeth your other folly

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folly to bee confuted, that the elect haue
 Christ with his righteousness by imputati-
 on without faith: for in that you will haue
 it conuained by imputation, euen hereof it
 followeth, that neither from euermlasting,
 nor from the time of the promise, nor yet
 from the instant of Christs death, were the
 elect iustified by Christ: but then and at
 that time when every one of them had faith
 to embrace Christ: for to bee iustified by
 imputation and by faith is all one, for im-
 putation is not made but vnto faith, and
 through faith, as the Apostle affirmeth se-
 uen times at least in one chapter. Ro. 4. And
 the reason is good, because imputation is
 an action of God, reckoning and account-
 ing the righteousness of his sonne to be the
 righteousness of that man which hath faith
 to beleue that it is his, and was wrought
 for him, and not till that time that he do so
 beleue: for which purpose marke well
 which is written, Ro. 4. 23. 24. It was not,
 saith *Paul* there, written for *Abraham* on-
 ly, that righteousness is imputed vnto him,
 but also for vs, to whom it shall be imputed,
 at what time we shall beleue on him that
 raised *Iesus* from the dead. Thus by the
 iust iudgement of God this curse is laid vp-
 on heresie, that it should not onely be con-
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trary to the truth, but to it selfe: for to as-
 firme righteousness to bee given the elect
 from before they haue faith, and yet to be
 giuen by impuration, are (as we haue shew-
 ed) plaine repugnant, the one opinion
 striking at another, like *Ismael* and o-
 ther wicked men, which neither bee at
 peace with other men, nor with them-
 selues. But *Philantus*, if I be not deceiued,
 there was some other thing in that Ser-
 mon you heard to day did trouble you, be-
 sides the Doctrine of Iustification by faith.
 Tell me, is it not so? speake plainly and ve-
 ter your whole mind.

Philant.

There was indeede, and it was that
 which he taught touching the persons of
 the elect: of whom hee said, that besoze
 their calling and iustification, their verie
 persons be vnder the wrath of God and
 dominion of satan, no lesse then the Re-
 probate: whereas I do hold, that the per-
 sons of the elect are alwaies in Gods fa-
 uour, and God is neuer enemy to their
 persons, but they come into the world
 righteous and acceptable besoze God: the
 Elect indeede are reconciled to God when
 they beleue, but God is alwaies recon-
 ciled to them: so; he euer loned them, and
 did

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did but loath their euill qualities and sinfull actions onely: so as the Preacher which taught iustification to bee the accepting of their persons into the fauour of God by imputation of righteousness and forgiveness of sinnes, was ouersene, whereas iustification by faith, is but a making of our actions onely to bee iust through faith, that they may please God, who was neuer displeased with the persons of his elect.

Philops.

I did smell such a matter. See, that as no sinne, so no errour goeth alone: ye cannot indeed hold iustification to be before calling and faith, but that you must by consequence deny the doctrine of mans fall, and all that which is taught touching the two estates, of corruption and of grace, and so with one blow ye strike downe the whole Doctrine of Scripture. Well, ye haue said many things, yet scant haue ye vttered one true word in all this which ye haue said, as any reasonable man shall perceiue. First, it is most certaine and vniuersally acknowledged of all Christians, that in *Adam* all men fell, and by his disobedience are all men alike vnder sinne and death, which from *Adam* entered equally

equally vpon all, *Rom. 5. 12.* Consider what the Scripture speaketh, euen of the very elect before their conversion, namely, that it calleth them vngodly. *Rom. 3.* and *Rom. 4.* And sinners, enemies, of no strength. *Rom. 5.* Seruants of sinne *Rom. 6.* Dead in trespasses and sinnes. *Ephes. 2. 1.* and verse 3. Children of Gods wrath, and in verse 12, they are said to bee without God. strangers from the life of God, without Christ. In other places, as *Act. 26. 18.* they are said to be vnder the power of Satan, and in darknesse. And *Ephes. 5. 18.* they are said to be darknes; Ye were sometime darknes. It were infinit to rehearse all places which report euen of the verie elect such vicious crimes, as they liued in before their calling, as bearing overcome by them. See *1. Cor. 6. 9. 10. 11. Titus 3. 3. Colo. 1. 21. 1. Tim. 1. 13.* and infinit other. I beseech you now, what difference is there betweene the elect and the reprobate, as touching their persons before their regeneration: for can the estate of reprobates for their persons be worse for the time: was it not the elect persons of whom those forenamed things were written? Were their qualities and actions onely euill, vngodly, sinfull, &c. and were not their persons

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sons become such through those euill corrupt qualities which did cleau to their persons, as close as flesh to the bones, or skin to the flesh. Doth not the Apostle point out the persons of the elect when he saith, *Yee were dead through trespasses and finnes?* were the finnes onely dead works as they be called *Heb. 6. 2.* and were not the persons spiritually dead by meanes of finnes? And when he writeth, *wee were by nature the children of wrath,* and *there is none righteous, no not one:* And all, men are concluded vnder sin: And the whole world is obnoxious (that is the men in the world) to the iudgement of God: do not these Scriptures censure the persons wrapt in sinfull qualities, as in filthy rags, to be in dangerous estate? Also when *E. say* saith, *Sinne separateth betwene God and vs,* meaneth it not, both our persons that they are separat, and also the cause for which, to wit, our sinne? Yet further when elect *Paul* was a *Pharise* and a blasphemer of God, an oppressour of his Church, and a bloody persecutor, were his sins then forgiven him, had God then in mercy accepted his person for righteous? He himselfe denieth it, *1. Tim. 1. 13* When the *Corinthians* were couetous,

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and

and Idolaters, drunkards, contentious, were they then iustified? *Paul* saith the contrary, 1. *Cor.* 6. Are men at one time both in the kingdome of darkenesse, and in the kingdome of Christ? Be ashamed of such monstrous stufte as this is. Yet thus much is true, that in two things the elect whiles their persons by sinne stand in so fearefull an estate subiect to death; in two things, I say, differ their persons from the reprobates: First, that the decree of God is vpon them for their effectuall calling, in his good time, when their feet shal be pluckt out of those dead snares, wherein satan held them for a time at his pleasure, 2. *Tim.* 2. *vers.* last. Secondly, they are by the hand of God preserved from that headlong and vnrecoverable downfall spoken of, *Heb.* 6. & 10. and *Mat.* 12. into which some of the reprobats are suffered to runne. For God will lose none of his elect, but will raise them vp at the last day, and giue them eternall life: *Ioh.* 10.

Philam.

Yea, but I hold a further difference, namely that the persons of the elect did alwaies please God, and be as much beloued befoze they haue faith as after,
and

and after be as wretched as they were before. Did not Paul being now a beleuer cry out: O wretched man that I am, who shall deliuer mee from this body of death? Yet I confesse we are all lost in Adam.

Philopon.

You speake very vnwisely, but you that hold a iustification of mens persons before they belecue, must needs speake after this fashion. For iustified persons doe alwayes please God and are alwayes beloued, and can in no wise be children of wrath, or wretched, or vnder Satan, or subiect to death and iudgement, and so you will make the Scriptures to be sound writings. But consider this which I further say to you: are the elect as deere to God and so much beloued, when they beare the Image of Satan, as when they beare the Image of God their father? and are they as wretched when they belecue and haue their sinnes couered, *Psal.* 32. 2. as before their sinnes were forgiven them? and saynig thus, I doe not beg the question, seeing I haue proued, and you are not able to refute it, that sinnes are not forgiven the elect til they beleene. In that place which you blindly cite, *Rom.*

7. the meaning of the Apostle is not, to shew that his person now hee was a beleeuer and regenerate, was no more happy, then when he was a blinde superstitious *Pharisee*: but to expresse by that exclamation (O wretched man) how irkesome and greuous to be borne it is for Gods children to be still tugging and combating with remaining and dwelling corruption, still to be molested and combred with the eggings and rebelling motions of sinfull nature, rising vp against God; resisting, hindering, and staining euery good thing, and often prouoking and preuailing to bring forth euil works highly displeasing vnto God; keeping backe many blessings, and pulling down many rebukes from his mouth, and strokes from his hands; this is that hee complaineth of. But you confesse wee are all lost in *Adam*; wherein you know not, or consider not, what you confesse. For they which are lost in *Adam*, are at that time when they are lost, through corruption of nature guilty of wrath and death; be the elect also at that same time pardoned, beloued, accepted, as righteous? be they then children and heires? Is not this to confound siame
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and grace, death and life, hell, and hea-
 uen, Satan & God together; and to make
 such a strange mixture, as neuer was
 heard of before? What nouice in reli-
 giō knoweth not this, that the elect were
 first created innocent in *Adam*, & after
 by his disobedience fell together with
 him into sinne and death, in which estate
 they remaine till they bee regenerate
 by grace, that at length they may passe
 into the estate of glory. As then at one
 time none of Gods elect being inwardly
 called while they liue heere, are both in
 the estate of grace and glory: so at one
 time they cannot be in the estate of cor-
 ruption by *Adam*, and in the estate of
 grace by *Christ*: they cannot at one
 time be both the members of *Adam* & of
Christ, sticking in the rotten roote of the
 old man, and in the new and noble plant
Christ Iesus. And heere a little for your
 instruction take this difference, which is
 in the elect betweene themselues as they
 first stand corrupted and dead in *Adam*,
 and are after new borne and made aliue
 in *Christ*; though this difference may be
 gathered well, by that hath beene alrea-
 dy said, yet I will adde some thing for
 more plainnesse. In sinne, there are these

Four e-
 states
 which the
 elect passe
 thorow.
Rom. 5. 12.

Four
things in
sinne to be
considered

things to be considered, 1. corruption, 2. guilt, 3. punishment, 4. dominio & rule: the elect before their conuersion are intangled in all these, they have both the fault and corruption, and also through that, are guilty and subject to punishment and curse, being withall slaves to their sinfull lusts, which they obey as seruants their Lord: and besides this, they are free from all righteousness, *Rom. 6. 20.* But when faith commeth, and that thereby they be one with Christ, they have still the corruption of sinne, but are now cleared and quited by Christ from the dominion of sinne, also from guilt and punishment of sin, and are become partakers of grace, not onely for remission of sinne, but for the mortification and buriall of sinne, and liuing to God in righteousness and true holiness. Iudge ye whether there be not now great difference in these things. But me thought I heard you say, that sinne hath made vs enemies to God, but not him enemy to vs, and that reconciliation is on our part, who were strangers from God, not on Gods part, who neuer was out of loue with vs.

Philantus

concerning Iustification. 153

Philaut.

It is true, I did so indeed, and so I
still thinke and iudge.

Philopon.

What grosse blockishnesse is this? who
can be so ignorant living in the Church,
and partaking in the ministry, but bee
must know, that through sinne, there
was mutuall variance between God and
man? Gods iustice being infinitely dis-
pleased and offended with men for sin,
and men through sinne altogether alie-
nated and turned from God, hauing
their minds not set vpon his wil, but vp-
on euill workes, *Col. 1.* Doth not com-
mon reason teach, that reconciliation
taketh not place, but where first there
is a diuision? There must bee a rent be-
twene two, where reconciliation is
needfull. Also is it not written, that a
mediator is not a mediator of one (but
of two?) *Gal. 3. 20* And if Christ by his
death haue appeased diuine wrath and
iustice, being offended with the sinnes of
the elect: is not then God reconciled
to the elect as well as they to him? Final-
ly, doth not the Apostle lay this downe,
as an effect, and principal fruit of the
Gospel, that God and the faithfull haue

communion one with the other; he with them, and they with him, 1. *Iohn* 1. 2. 7. this being the marke whereby to know it, namely, to walke in light, as God is light. You imagine that God cannot at one time, both loue his elect, and be wrathfully displeased with them: of which matter though some thing be spoken before, how the elect are loued before their new birth, yet for more euidence, vnderstand yee that in diuers respects this is true, as *Paul* saith of the reiected *Iewes*, *Rom.* 11. 28. that at one time they were both enemies and beloved: enemies as touching the gospel for the *Gentiles* sake, but beloved according to election for their fathers sake: so the case standeth with all the elect before their receiuing into the estate of grace, they are loued as creatures, and more loued in purpose as elect: yet as creatures so qualified, defiled wholly with filthinesse of sin, and also poisoned with originall infection, and the contagious fruits of that bitter dead roote, they stand vnder wrath, *Ephes.* 2. 3. so as if it were possible they could die before any change wrought in them by the spirit of regeneration (which cannot bee) they should.

should surely perish. But of all absurdities which yet yee vttered, that is most apparant, that ye will haue iustification by faith to be nothing, but a making of our actions iust through faith, the persons beeing what an righteous before without faith; in which absurd definition there be these faults: first, that thing is iustification is a pronouncing and accounting iust, and not a making iust, otherwise be a time then by imputation of faith, as before hath when our beene shewed. Secondly, ye confound persons be iustification with sanctification; for this is righteous and good, the iustice or rightnes of our qualitties and our actions: but that is the iustice of our persons, and is neuer ment of sanctification, not so, but no not when it is perfect in the heaven, euill and much lesse of our imperfect sanctification vniust, seeing it is here. Lastly, in declaring what iustification is, this is faulty, that ye mention not the written, Make the righteousness of Christ, which is the onely tree good righteousness that is approued in Gods and the fight, and can abide the rigorous triall of fruit will his seuerer iudgement, and therefore often be good? why the called the righteousness of God: for that righteousness of it is both to be found in that person which Christ is of God, though wrought by the manhood of Christ, and also getteth all such to be called the iustified before God (that is, allowed as iust righteousness of in his eies) to whom it is reckoned: thus God.

ye may perceiue if you be not blind, that all this while that ye haue beene reasoning for a iustification without faith, yee haue spent your breath and lifted your tongue against God.

Philale.

Philanus. me thinketh, that these things which *Philoponus* hath opened vnto you, should somewhat preuaile with you to retell you from that accursed damnable error of iustification by Christ, without and before faith, and from those other grosse conceits about this point.

Philant.

Why sir, doe you thinke so badly of me, that euer I denied iustification by faith: I was alwaies of this mind, that we haue no assurance of Christ and his benefits till we beleeue.

Philalestes.

This that ye say of faith, that it brings assurance with it of Christ, and his benefits to be ours, is very true, the Scripture speaketh thus, *Rom. 4.* Abraham by his faith was strongly assured: but you hold that the thing it selfe, to wit, the righteousness of Christ, is first yours, euen in order of time, and then faith bringeth assurance, knowledge and comfort to you,

you as appeareth out of your own words
to *Philoponus*.

Philanus.

They do abuse and wrong mee, that
say I deny iustification by faith: so it is
affirmed and giuen out, that I should
hold preaching of the word vnnecessarie,
and that I denied Adams fall,

Philatibus.

My *Philanus*, it was onely said,
that these things follow your opinion: so
if the elect from their birth and before
their birth, be alwaies accepted so; iust,
be actually redeemed: If they alwaies
be the members of Christ and heires of
heauen; surely by this opinion ye doe at
one stroke (as much as you may) cut and
crosse out of the Books of God, the whole
doctrine of originall sinne, and manns fall
therein, making nothing of it: so this
Doctrine cannot stand with your opinion.
For by this doctrine of originall corrup-
tion, there is a time when Gods elect are
not iustified nor sanctified, but bee both
the seruants of sinne, and dead in tres-
passes, children of Gods wrath, mem-
bers of the kingdome of darknes, heires
by descent of sinne, euen of hell fire. My
your opinion not onely abolisheth the do-
ctrine

ctrine of mans fall, but it maketh Christ
no Christ. For he that will haue Christ a
iustifier of faithles men whiles they are
faithles, and of vngodly men whiles they
are and remaine vngodly; these by their
opinion bzing in a false Christ, such as the
Scripture neuer spake of: therefore iudge
ye whither this error would carry you, &
whither you by it would carry other men.

Moreover, if Christ and his righteous-
nes may be had without and before faith,
and if we alwaies stand righteous before
God, and be his adopted sonnes; here-
in ye destroy calling, and take away the
chiefe end of preaching the gospell, which
is to turne men from infidelity to faith,
from satan to God, from the power of
darkenes to light, that we might receiue
forgiuenes of sinnes and righteousness a-
mongst them which are satisfied by faith
in Christ. *Act. 26. 18.* Therefore know
this, *Philantus*, that he which holds an he-
resse must be charged with all the errours
that hang vpon it: As a drunkard is
chargeable with al the fruits which come
in with his drunkenness. Such Ielwes
as came to Christianity, and that still held
that righteousness came as well by the
law as by Christ, and that Christ did
not saue, except the Law were obserued,
they

they did not expressly say, that the promise of grace was vaine, and faith vaine, and that Christ died in vaine. Yet al this followeth of this opinion, as the Apostle chargeth them: *Rom. 4.* So of your opinion many absurdities follow, and very foule ones, which you must bee content to heare of. And if you abhorre such monstrous consequences and inconveniences, as do arise of your rotten conceit, the you must disclarme the bitter root which beares such lothsome vnseasonable fruits.

Philedonias. Philopseudes. Philonemus.

We haue al so vnderstood him hitherto, & we could no otherwise take him: surely this fellow is either franticke or he loues contention. I neuer heard such manner of dealing: but this is not the first time & he hath been burnt in the hand: For I heare that he once was inclined to Wopery, and after was going to Bottonisme, & now he is I knowe not where.

Philo. You are a wonderful man: you haue very lewdly carried your selfe: but if you now were truely reclaimed, it is well: yet let me tell you, till you see that you haue held an error, yea sundry errors, and from your heart be sorrie that you haue so offended God, and troubled your Pastor, & other good Christians, which your bu-

fic dealing and sowing the graines of heresie, and with your mouth confesse your fault, and become quiet and peaceable, following your vocation with quietnes, else it will bee hard with you before God at that great day, howsoeuer you speed here in this world. And so fare ye wel *Philanus* and you my good neighbours. I must confesse with my friend *Philedon*. Stay you with vs *Philaethes*.

Now neighbour *Philedon*, I heard you say, that you were well apaid with the Sermon which you heard to day: I pray you what was it that ye liked so well of?

Philedon.

It is true, I did much allow of that I heard. For the Preacher did highly extoll Christ, & the sufficiency of his death and sufferings for the redeeming of most miserable sinners which beleue in him. And I do like well such comfortable sermons.

Philaethes.

But neighbour, you should haue marked that the Preacher spake of duties, that sinners doe owe to such a Saviour: and how this Saviour and his benefitts did not belong to any, vntill they were terrified

ferrified and humbled by the law: for
howsoever that you live civilly amongst
your neighbours, doing no harme, and
paying every man his owne, keeping
your Church, and giving dues to who
dueties belong: yet you take too much li-
berty to your selfe in sinne, ye wil sweare
often, and upon light causes, and ye make
no conscience of a lie, and ye be very loose
company, with such persons, as beare no
good will to the Gospell and ministers;
So as yee had more neede in my opini-
on of the coziness of the law, then of the
comforts of the gospell: And I for my
part would have bene more glad to have
heard that you had liked the sermon, be-
cause ye had bene humbled by it: for ye
may be too hasty to apply comforts, be-
fore ye feele the smart of the wound, and
do hunger after the remedy. And this I
speake to you of good will: consider what
I say.

Phileas.

I thanke you neighbour *Philaetbes*,
that ye deale so plainly with me. I grāt
we are all sinners, and I have my faultes
as other men: but I loue good men and
good preachers, and they are welcome to
my house, and I loue to heare good Ser-
mons

mons and to commend them,

Philopon.

Ye are indeed much beholden to your friend *Philal*: for he telleth you that which is meete for you to heare: for you shall but hurt your selfe to lay hold on the doctrine of remission of sinnes, to be cheered vpon it, whiles yet ye are not truly grieued and humbled for your sinnes, with a purpose to turne vnto God, and amend your life: if you bee such a man, as your friend doth describe you to be, that liues in diuers sinnes, without conscience of offending God in them; then the merits of Christ doth not belong to you, because yet ye beleue not: for hee that truly beleueth in Christ, cannot liue ill, because that true faith that apprehendeth Christ for righteousness, doth also cleanse & sanctifie the soule, that it may in some good measure delight in, and loue the commandements of God, and abhorre all sinfull and wicked waies; and therefore howsoeuer beleeuers haue their particular slips and falles, yea sometimes very grieuous ones, yet none of them doe liue and lie in any sinne small or great without repentance; for being borne of God, they canot liue in a continual course of sinning,
because

because the seed of God remaines in the. Looke to it neighbour *Philedonos*, and the rather, because it is the policie of Satan to cast the vaile of a ciuill life over the eies of men, that they may not see the danger they stand in, by their presumption and securitie. And whereas he suffereth them to take some liking of good men & good things, it is to the end they should not suspect their euill course of living, but rest themselues in some common and external dueties.

Philale.

And by your patience *Philedonos*, now that wee are left alone, and may speake more freely, these cauillers being gone, howsoever you are a man of faire conditions, and haue good will bozne you for many good parts in you: yet besides other things which I haue told you of, there be diuers matters wherein you do amisse: for vpon my knowledge you are too nare, and lone filthy vnhonest gaine, you will not sticke in the dealing of your trade to straine a good conscience, and by cunning sleights to deceiue simple men which cannot looke into matters: Also if you can catch a man vpon an aduantage, you take no care to hurt another,

M

for

for your owne benefit, pretending strictnes of bargaine. Also you are intemperate of diet; though you bee no noted glutton or drunkard, yet you do too much seeke to please your appetite, and make too much of your body, that it is no meruaile your soule doth thine so ill: for where the body is pampered, there lust will raigne, and grace will decay. You are immoderate also in your honest recreations, allowing too much time to them, and following them with too much intention of minde, farre moze then you do the best things; and some games you vse which are not of good report. Lastly, albeit ye shew some kindnes to preachers and others which bee good men; yet you do too easily admit to your company, and do in a manner specially loue some such as you ought not to bee familiar withall.

Philedon.

I know you speake all this to mee of god will: but let mee tell you, that some of these things I did not take to be offences: and for other things wherein I doe amisse, I cry God mercy, and I hope as the preacher taught, that whatsoeuer my sinnes are, yet they are farre inferiour
to

the value of Christs merits. I doe euery day confesse my daily sins, as duely as I aske my daily bread, and I pray with my family, and sing Psalmes, and reade the Scripture: yea and both catechise my familie, and examine them vpon points of the Sermon: Also I doe much help the poore, though I speake it. I am giuen to no notozious vice, and so long I hope well. We can none of vs be perfect.

Philopon.

These things that you speake of be very good and commendable things: but as for all these externall things, an hypocrite may do them. See *Esa* 1. 13. 14. And if the conscience & mind be vncleane, looke whatsoeuer good any doth, it is vncleane. *Titus* 1. 15. And see 1. *Cor.* 13. 3. that the most excellent workes, euen the giuing of all our goods to the poore, and offering our bodies to be burned, except they come of loue, that they are nothing worth; and loue springeth not but from a pure heart, and a good conscience, and faith vnfained. 1. *Tim.* 1. 5. Therefore *Phile* do not please not your selfe in your profession, or in externall dueries, either of iustice or of piety: for if you practise any sinne being known to you to be a sinne, with a purpose to liue

init for some gaine or pleasure, that you haue by it: this is an argument sufficient, that all is done in hypocrisie, and that the mind and conscience is seale, and that there lacketh the roote of a liuely faith, & christian loue. For he that loueth one sin doth hate no sinne, as he that hateth one sinne will hate all sinnes: and a liuely faith stirreth vp Christians to watchfulnes, making them to looke to, and to preserue themselves. While ye are therefore secure in any part of your duetie, or doe through slothfulnes cherish any knowne sinne, take heed, and doe not promise to your selfe forgiuenesse from Christ, who doth sanctifie them to the willing and sincere obedience of the law, whom hee iustificieth by the faith of the Gospell. Let me further tell you *Philedorus*, it is a great iniurie not to our selues onely, but to the death of Christ our Lord, to perswade our selues, and professe we haue Christ our iustifier and Sauour, so long as we are given ouer to the power of any sinne, and haue not our hearts soundly settled to follow Gods knowne will in euerie duetie which concernes vs, so farre as the measure of grace and knowledge will suffer vs: for it is the greatest taking of Christs name in
vaine,

concerning Iustification. 169

vaine, that can bee, to speake of his mercies and merits, without care to reforme our selues throughour, according to the word. See Psalme 50.6. And ye know what the third comendement threatneth to such as take Gods name in vaine. In which regard, friend *Phileas*, suffer me to say this to you: if your perswasion that you haue faith, and bee iustified by Christ, to the forgiuenes of all your sinnes, bee true and sound, it will surely worke all good care and endeuour to walke worthy of that grace, by making you seeke to please and honour God in all honesty and godlines of conuersation, 1. *Pet.* 2:12. But till you be more smitten for your sinnes, being feared with Gods iudgements due to those sinnes ye liue in, that ye may come to Christ mourning and heavy loaden vnder the waight of your transgression, in a resolution of a new course, ye do but flatter your selfe, if ye thinke ye doe belecue and haue any part in Christ.

Phileas.

I thanke you both for your honest and louing dealing, & I will endeuour what I may to lay the law to my heart, for the humbling of me, that the Gospel may be swete and effectuell to mee for my com-

sozt, and strue to leane one sinne aswell
as another, & in al duties to please God: I
neuer considered thus much befoze, as
you haue now said to me. Alas, if it bee
thus with me, so; lacke of true humbling,
and vnfained tho;ow repentance, what
may bee the case of many thousands,
whiche liue moze losely then my selfe, ta-
king moze liberty to doe moze soule
things then euer I durst aduenture on:
yet so; al their dissolutenes of behauiour,
being common and grosse swearers, ma-
litious reuengers, and vnchast liners, o;
proud & insolent Beacocks, o; conetous
wozldlings, openly wzinging & oppres-
sing their neighbours, do smth theselues,
that they shall haue good share in the mer-
cies of God, trusting as well to bee saued
by Christ as the best of them all: Thus
they will boast.

Philalethes.

They full little thinke of that which
Paul theeatneth, 1. *Cor.* 6. 9. 10. and *Galat.*
5. 19. 20. any of that which is witten,
Reue. 21. 8. And they so;get that excellent
place of *Titus* 2. 11. 12. The grace of God
hath appeared, byzining Saluation to all
men, teaching all men to deny vngodli-
nes & wo;ldly lusts, and to liue godli-
ly,

iustly, and soberly in this present world,
 &c. But it is well, good neighbour, that
 you are minded more nêrely to looke vn-
 to your selfe, & to a more narrow watch
 ouer your waies. And now if you please,
Philoponus, we will bzeake company, for
 it bzaiues toward night, and we haue al-
 ready spent both much time, and some
 of our strength about these matters: let
 vs returne to our families to see how
 things go, and there to refresh our selues
 after our labour.

Philopon.

I am content with your motion, if first
 of all, as you haue well admonished our
 neighbour *Philedon*, that he should ten-
 der the peace of his owne heart, and glory
 of his God, by ioining vnto profession of
 Christ, mortification of his lusts, deni-
 all of himselfe, and amendment of life, seek-
 ing to draw all his knowledge into pra-
 ctise; so you giue mee leaue to aduertise
 you to beware that your great graces of
 knowledge, memory, wisdom, loue and
 meekenes, doe not puffe you vp & make
 you swell: Satan being such a workman,
 as can turne our vertues into poison, by
 making them matter of pride and vaine-
 glory; and it being too rare a thing to see

An humble
sinner is
better than
a proud
Saint.

any humble with their great gifts, so prone we are to offend this way, & so dangerous is this offence, it being written, that God resisteth the proud, and that he will humble such as exalt themselves, as wee all haue need to be warned of it, and also to take good heed of security, which commonly creepeth vpon vs when Gods blessings do most abound: be watchfull therefore good *Philalethes*, and embrace the truth in humility and loue, increasing more and more, as ye haue receiued: and considering the mercies of God towards you, to call and draw you to his sonne, to iustify you in him by faith in his blood, to sanctify you by his spirit, to preserve and keepe you vnspotted, till this howre as gainst hell gates; therefore giue euen all diligence to fly the corruption which is in the world through lust: Ioyning moreouer vertue with your faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse loue: for if these things be in you and abound, they will make you that you shall not be idle nor

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vnfruitfull in the acknowledging of our
Lord Iesus Christ. And now my good
friends, I do bid you heartily farewell, gi-
uing you thanks for your good compa-
ny, and withing to you as to
my selfe, all good of
our meeting.

FINIS.

